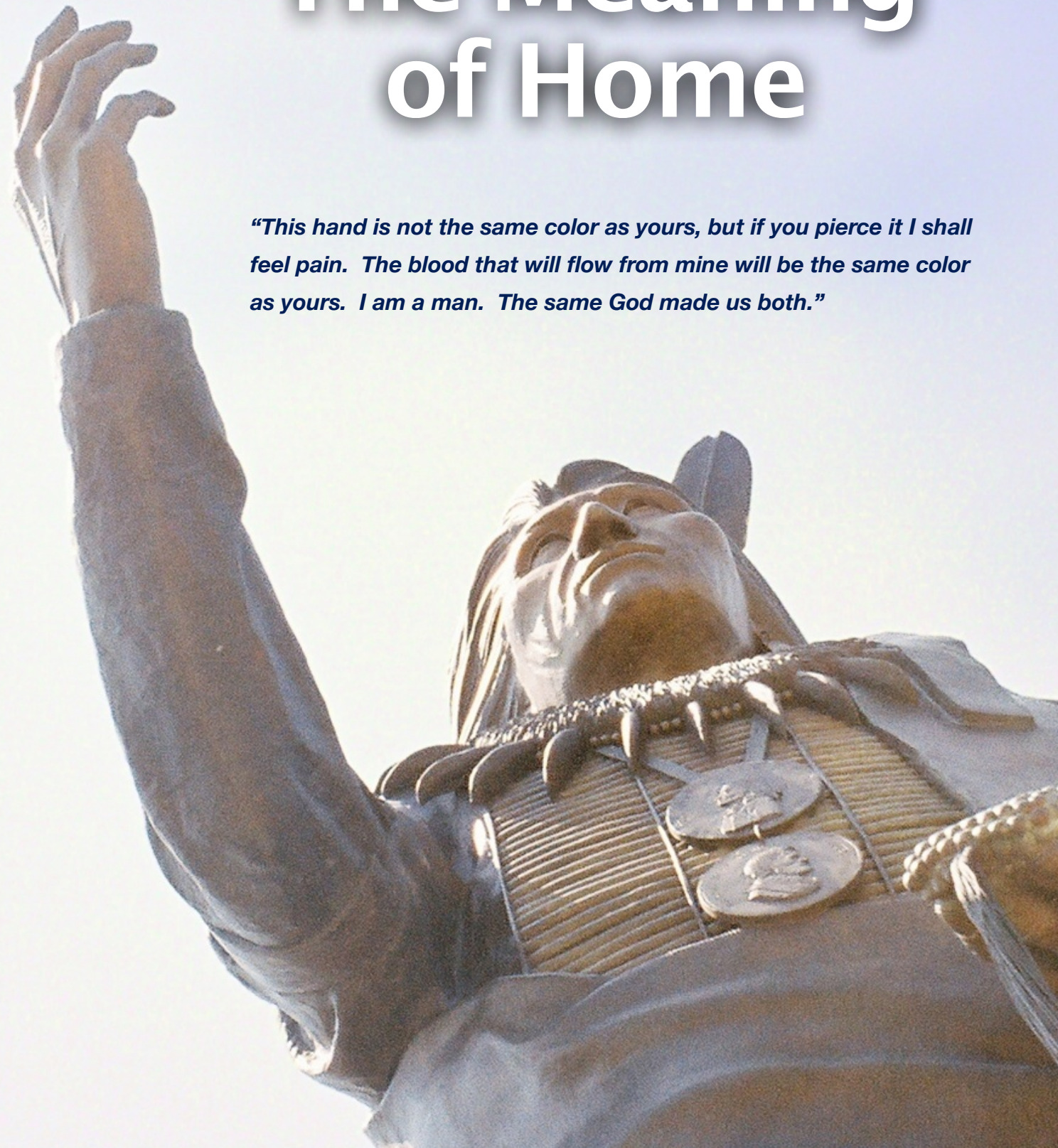


STANDING BEAR'S FOOTSTEPS

The Meaning of Home

"This hand is not the same color as yours, but if you pierce it I shall feel pain. The blood that will flow from mine will be the same color as yours. I am a man. The same God made us both."



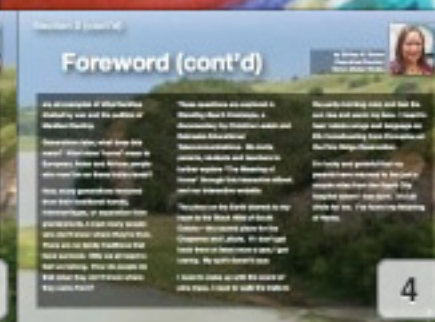


STANDING BEAR'S FOOTSTEPS

Chapter 1

Introduction

1.1	How to use this book	2
1.2	Foreword	3
1.3	Foreword (cont'd)	4



Chapter 1

Introduction

The PBS documentary *Standing Bear's Footsteps* tells the story of the Ponca people, who were forcibly removed from their northern Nebraska homelands and sent to Oklahoma.

One of their leaders, Standing Bear, made the difficult decision to take some of his people back north and fought in the courts to have the right to do so. Today, the Oklahoma Ponca have about 3500 enrolled members while the Nebraska Ponca have about 2500. The result is a people divided by location, but not completely by culture.

This eBook brings together content from the film, the film's educational website, and a series of short new essays in an interactive presentation.

Although intended for general audiences, this eBook is easily adaptable to the classroom. To assist educators, we have included a Teacher Resources section.



Section 1

How to use this book

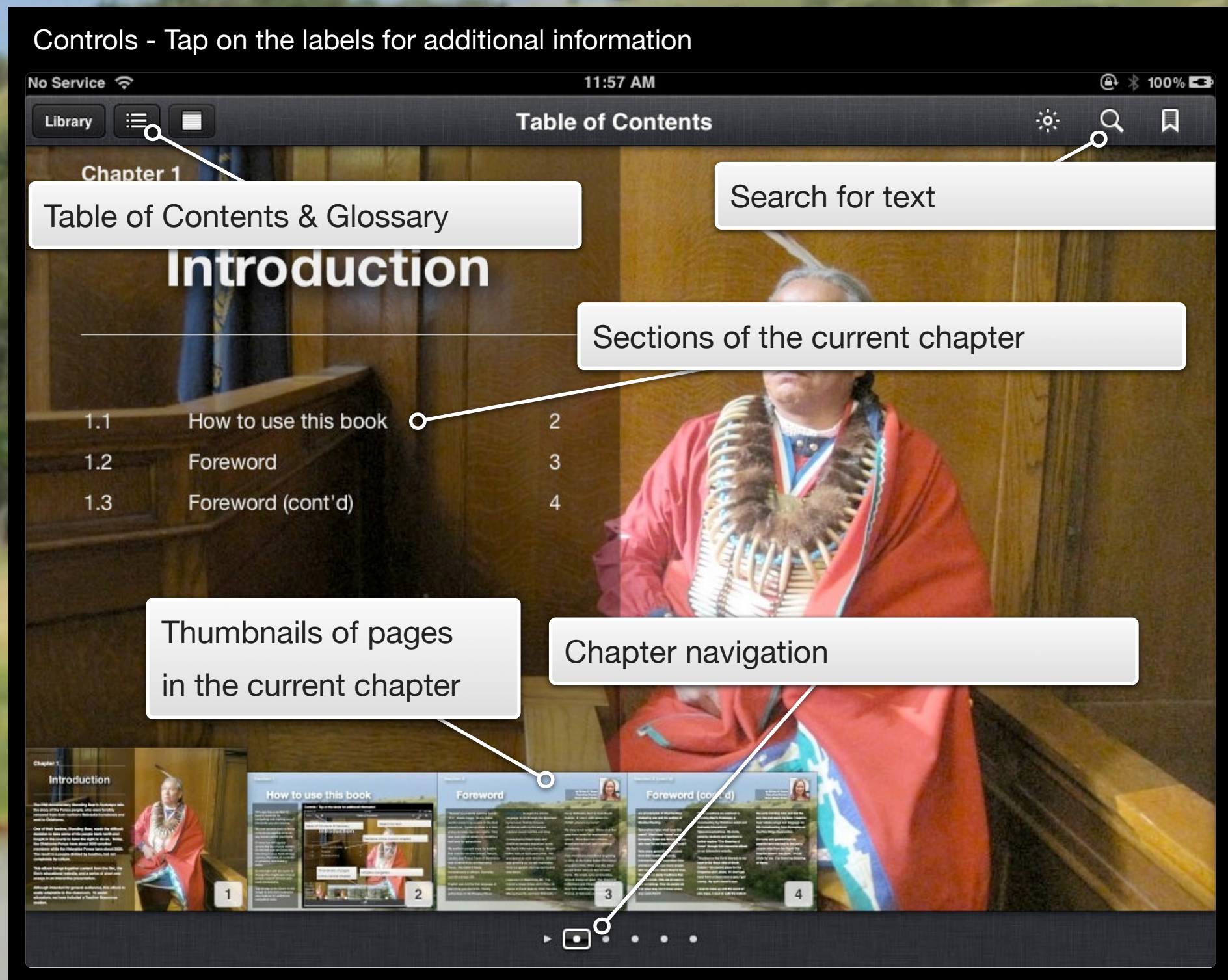
This app has a number of built-in controls for navigating and making use of the books you are reading.

You can access most of these controls by tapping once on any screen within your book.

A menu bar will appear across the top of your screen. On the left side are icons for returning to your book library, opening the table of contents or glossary, and making notes.

On the right side are icons to change the brightness of your screen, search for text, and make bookmarks.

Tap on any of the labels in the image to see more extensive descriptions for additional navigation tools.



Foreword

by Shirley K. Sneve
Executive Director
Vision Maker Media



“Oluluta” is a Lakota word for humid. “P’o” means foggy. To me, these words connect my senses to the land around me. I grew up close to a river giving us misty days and nights. This was near places where my ancestors had been for generations.

My mother’s people were fur traders that married into the Dakota, Nakota, Lakota, and Ponca Tribes in Minnesota and on the Dakota and Nebraska Plains. My father’s family homesteaded in Medary Township near Brookings, SD.

English was not the first language of any of my grandparents. Family gatherings on the Rosebud Sioux

Reservation brought the Lakota language to life through the Episcopal hymn book, Dakota Odowan. Christmas with my Norwegian relatives meant lutefisk and lefse.

Connection to these lands and traditions remains important to me. My Dad’s folks were farmers. Mom’s father was an Episcopal priest. Her grandparents were ranchers. When I was growing up, we ate vegetables from our garden, and my dad hunted and fished.

I was born in Rapid City, SD. I’ve moved a dozen times since then—to places in South Dakota, Utah, Nevada, Massachusetts, and now Nebraska. I

live in Nebraska, but I’m from South Dakota. If I don’t LIVE where I’m FROM, where’s my home?

My story is not unique. Many of us live away from home for employment or school. More than half of Native Americans have left their traditional homelands.

From the forced relocations beginning in 1830, to the Urban Indian Relocation programs of the 1950s and 60s, tribal people know what it’s like to leave home. We create new communities, without losing our past. The Cheyenne in Montana and Oklahoma, Oneidas in New York and Wisconsin, and the Poncas of Nebraska and Oklahoma

Foreword (cont'd)

by Shirley K. Sneve
Executive Director
Vision Maker Media



are all examples of tribal families divided by war and the politics of Manifest Destiny.

Generations later, what does this mean? What does “home” mean to European, Asian and African people who now live on these Indian lands?

Now, many generations removed from their traditional homes, intermarriages, or separation from grandparents, I meet many people who don’t know where they’re from. There are no family traditions that have survived. Still, we all need to feel we belong. How do people do that when they don’t know where they came from?

These questions are explored in *Standing Bear’s Footsteps*, a documentary by Christine Lesiak and Nebraska Educational Telecommunications. We invite parents, students and teachers to further explore “The Meaning of Home” through this interactive eBook and our interactive website.

The place on the Earth dearest to my heart is the Black Hills of South Dakota—the sacred place for the Cheyenne and Lakota. If I don’t get back there at least once a year, I get cranky. My spirit doesn’t soar.

I need to wake up with the scent of pine trees, I need to walk the trails in

the early morning mist, and feel the sun rise and warm my face. I need to hear Lakota songs and language on KILI broadcasting from Porcupine on the Pine Ridge Reservation.

I’m lucky and grateful that my parents have returned to live just a couple miles from the Rapid City hospital where I was born. It’s full circle for me. I’ve found my Meaning of Home.

Chapter 2

General Content

Each of the eight units in the General Content section contains:

1. A set of questions you should be able to answer by the end of the unit
2. A short video taken from the TV program
3. The video transcript for that segment
4. A short article for one of the key people or topics mentioned in the video
5. Images & image galleries related to the content in that section
6. A few key vocabulary terms
7. Related web links
8. Interactive review activities

You can work through the material in any order, but the first time through it may be helpful to read the questions and watch the video first, since all of the other content in the unit is based on those questions and the video.



Homeland

General Content

WHAT WAS/IS “HOME” FOR THE PONCAS?

1. What is “home?” What part does “home” play in many Native narratives?
2. What did the Ponca live in?
3. What animals did the Ponca hunt?
4. Where were the ancestral graves for the Ponca people?
5. What does geographer David Wishart suggest about the power of place with Native people in contrast to Europeans?
6. How have the Ponca and other Native people adapted since contact?
7. What happened between the Lakota and Ponca, especially after the Treaty of 1868?

Movie 1: Homeland



“This is our home. This is our ancestral home. This is where my mother’s people, both on her father and her mother’s side, called home.”

—Janet Saiz (Northern Ponca)

Video Transcript

NARRATOR: He is Ma-chu-na-zha, “Standing Bear” in the Ponca language. In the old days he wore a necklace made from the claws of a

grizzly bear. Once Chief Standing Bear was famous across America. Now he lives quietly where the Niobrara River flows into the Missouri. He's traveled thousands of miles, many on foot, to return to this place. The Standing Bear Bridge, which spans the Missouri, is named for him.

JANET SAIZ (NORTHERN PONCA): You have to remember who you are, where you came from, who your people were...

NARRATOR: As descendants of Ponca Chief Standing Bear, Janet Saiz and her grandson Gabriel feel powerfully tied to this landscape.

JANET SAIZ: This is our home. This is our ancestral home. This is where my mother's people, both on her father and her mother's side, called home. And to me whenever I come back here I get that feeling of home.

That this is where I want to be. And I've told my children this is where I want to rest.

NARRATOR: Lewis and Clark were among the first white men to see a Ponca village. In the late summer of 1804, they passed the white chalk cliffs of the Missouri and climbed the Ponca's green hills. The tribe's **earth lodges** were deserted because the people were out hunting buffalo.

DAVID WISHART (GEOGRAPHER):

Well, they'd been there a long time at the mouth of the Niobrara—since the 1730s. The graves were on the bluffs above the villages and Indians believed that the ancestors lived in those locations.

The attachment of Native Americans was to a place. And much more than us. I mean we move so frequently, we can't be attached to a place that much. And we take our religion with us when we leave and we take our history with us when we leave—it's immaterial.

But you remove Indians out of their homeland, and you remove them from their history as well as their geography.

Standing Bear

Unfortunately, there is very little firm information available about Standing



Standing Bear, Wikipedia Commons.

Bear's childhood or early years as a member of the Ponca tribe, but experts believe he was probably born sometime between 1829 and 1834.

The Ponca lived in two nearby but separate villages—one, the lower village (also called “Fish Smell” village following an unknown natural disaster) was home to the full-bloods, while the higher or “Gray Blanket” village was home to the mixed-bloods.

Standing Bear lived in a typical frontier log cabin in the lower village. His father, Old Drum, was chief of the village, but he was not chief of the whole tribe. Standing Bear followed in his father's footsteps as a chief, but he also was not the head chief (also called the **paramount chief**) of the tribe—that was White Eagle.

Standing Bear was first married to Grae-da-we, with whom he had two daughters, including one called Prairie Flower. Grae-da-we died sometime around 1860.

Ponca chiefs sometimes had more than one wife, and by 1877 Standing Bear had two wives: Susette (or Zazette) Primeau and her niece Lottie Primeau. Susette was the mother of Standing Bear's son, Bear Shield.

Standing Bear is best known for the courage, persistence and intelligence he showed in honoring a promise he made to his son, Bear Shield, just before the boy died at age 16 from malaria in what was called **Indian Territory** in northeast Oklahoma.

Bear Shield asked to be buried in the Ponca's homeland near Niobrara, Nebraska. Standing Bear promised to do so, but to honor his promise he had to walk the 600 miles back to Nebraska in winter.

It was unlawful for him (or the other 29 Poncas in his group) to leave **Indian Territory** without permission, and when they reached the Omaha, Nebraska area they were taken into custody.

With the help of Gen. George Crook and journalist Henry Tibbles, Standing Bear filed a lawsuit contending that they (and *all* American Indians) are "persons within the meaning of the law" and have the right of **habeas corpus**—which meant that the U.S. Government had to show “just cause” for arresting them and/or telling them where they could and couldn't go.

The rest is history (and is the subject of much of this eBook!).

There are a number of memorials to Standing Bear, including:

- Chief Standing Bear Memorial Bridge, which spans the Missouri River at the Nebraska-South Dakota border
- Standing Bear Lake Recreation Area, located in Omaha, Nebraska
- Standing Bear Statue/Park/Museum in Ponca City, Oklahoma
- A bronze bust of Standing Bear in the Nebraska Hall of Fame, located in the Nebraska Capitol in Lincoln, Nebraska

Vocabulary

Culture

Earth Lodge

Great Plains

Semi-nomadic

Resources

Plains Tribes (map)

Nomadic Tribal Movement (map)

1700 North America Tribal People (map)

Missouri Migrations (map)

Photo of the chalk bluffs (photo)

Ponca earth lodge (photos) **Photo1**, **Photo2**, **Photo3**, **Photo4**, **Photo5**

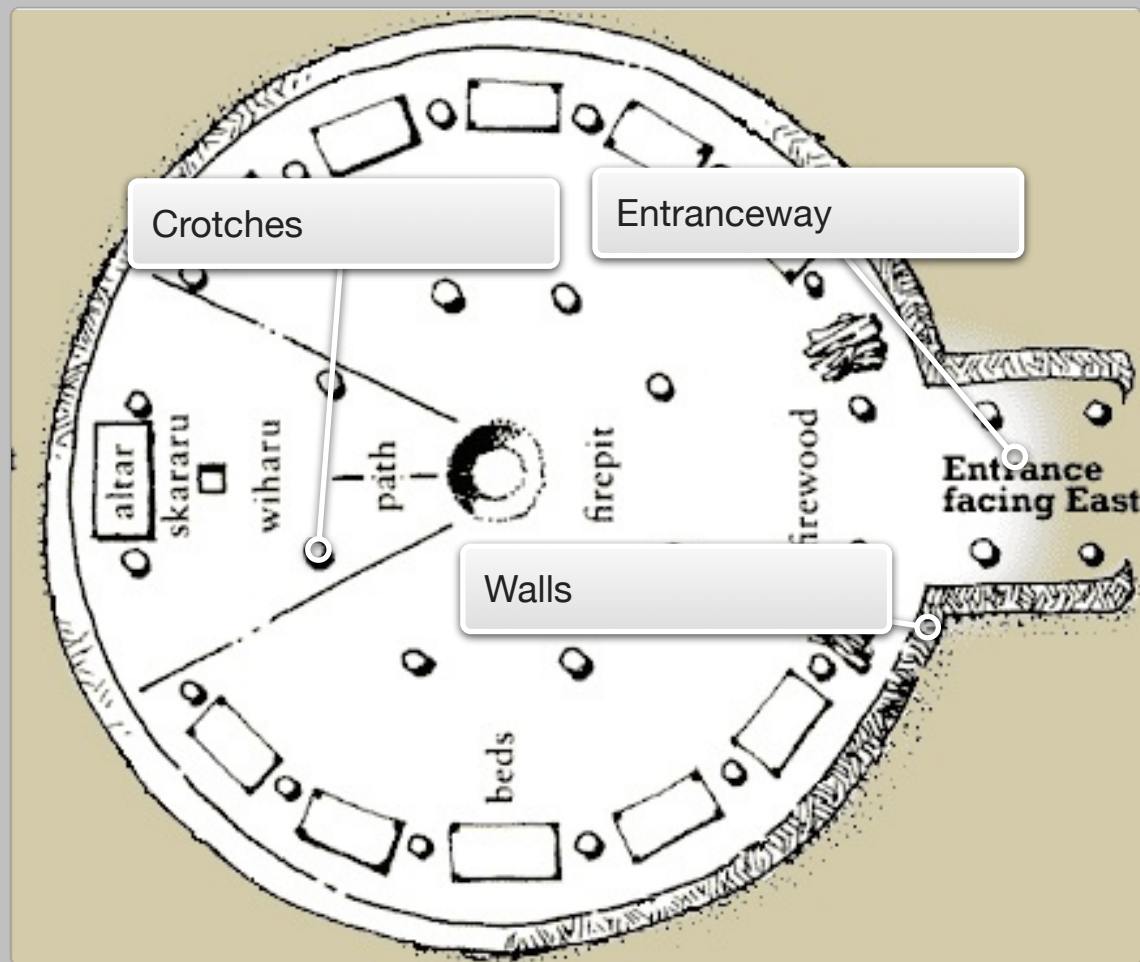
National Archives Photo Analysis worksheet

National Archives Map Analysis worksheet

The Ponca Home: “The attachment of Native Americans was to a place. And much more than us. I mean, we move so frequently, we can’t be attached to a place that much. And we take our religion with us when we leave and we take our history with us when we leave—it’s immaterial. But you remove Indians out of their homeland and you remove them from their history as well as their geography. Because their history is written in the landscape.”

— David J. Wishart (Geographer)

Gallery: Interior of an Earth Lodge



The earth lodge and the tipi were the most common homes used by the Ponca. From Native American Architecture by Peter Nabokov and Robert Easton. Oxford University Press, 1989.

Gallery: Ponca homes, Tipi (Teepees) and Earth lodge



Earth lodge. A dwelling partly under ground, circular in form, from 30 to 60 ft in diameter, with walls about 6 ft high, on which rested a dome-shaped roof with an opening in the center to afford light within and to permit the egress of smoke. Courtesy Ponca Tribe of Nebraska.



The Ponca Hunt (Wah-ni-sa): The Ponca relied on the combination of hunting, fishing, gathering and farming. To the young men, the hunting aspect was the most exciting and popular as well as holding the highest prestige in the Ponca Tribe. The men would go on Wah-ni-sa or buffalo hunts up the Missouri River and as far as the Rocky Mountains.

Gallery: Annual buffalo hunt scene.



The hunts took place twice a year, in the spring or early summer and in the fall. Hunting was sacred to the Ponca people, the tribes depended on the buffalo for their winter supply of meat. The buffalo were important to the Ponca for clothing, shelter, tools, medicine, spiritual and religious purposes as well. The Ponca men also hunted deer, small game and fished in the rivers and lakes of their homeland.

Everyday life: By nature the Ponca Indians were farming people, women did the majority of the farming and worked to harvest crops of corn, beans, squash and pumpkins.

Ponca women wore long deerskin dresses while the men wore breechcloths and leather leggings, sometimes buckskin shirts. The dresses and shirts were fringed and decorated with porcupine quills and beadwork. They wore moccasins on their feet and in cold weather long buffalo-hide robes to stay warm.

The Ponca leaders would sometimes wear the long war bonnets but more often wore feather caps. Their hair was often long and the women traditionally kept their hair in two long braids. Young warriors often shaved most of their hair with the remaining in a scalplock (a long lock of hair on top of their head).

The Ponca Homeland: “The Ponca had lived by the Niobrara since the 1730s. The graves were on the bluffs above the villages and Indians believed that the ancestors lived in those locations. The attachment of Native Americans was to a place it was their spiritual homeland. Move the Ponca’s from that place and you move them out of their homeland, you move them from their history as well as their geography.”

— David Wishart (Geographer)

Gallery: Sacred Ponca Lands



White chalk cliffs along the Niobrara. From “Standing Bear’s Footsteps.”



Unit 1 Review

Question 1 of 3

What was Standing Bear’s Ponca name?

- ☐ A. Wa-nih-sa
- ☒ B. Ma-chu-na-zah
- ☐ C. Standing Bear
- ☐ D. Grae-da-we



Check Answer



Gallery: 1700 North American Indian Tribal Map



What does this map show? (Maps courtesy of David J. Wishart)

Exile

General Content

DESCRIBE THE RELATIONSHIP BETWEEN HOMELAND AND EXILE.

1. How do the Ponca people pass on their history in this film?
2. Below the first two speakers' names it says "Southern Ponca." What might that suggest about the tribe today?
3. How were the Ponca moved from their Homeland?
4. What does the burial of White Buffalo Girl suggest about the relationship between the Poncas and members of the Neligh community? Have the people of Neligh honored their promise?
5. What did many Ponca believe was the cause of the bad weather they encountered on their trip?
6. What was the land like when the

Movie 2: Exile



A third of the Ponca Tribe died of malaria, hunger and exhaustion during their first year in Oklahoma.

Ponca got to Indian Territory? Did this allow them to continue the same way of life as they had in Nebraska? What was different?

Video Transcript

NARRATOR: "I don't want to fight any white person, but this land is mine! I will make my

home here. Leave now." Ten days later, Standing Bear and Big Snake were forced to join their people on the long walk into the unknown.

CASEY CAMP-HORINEK (SOUTHERN PONCA): Imagine if in the United States in your town where you live that the Martians landed. And they had their own clothes. They had their own language. They had their own foods and they were gonna take what you had. And you were going to become a Martian in order to survive.

NARRATOR: In May of 1877, the Ponca people began a journey their descendants have not forgotten.

CASEY CAMP-HORINEK: My grandpa was eight years old on that forced removal. My sister-in-law talks about the young guys—little



*Standing Bear and his traveling group had to leave behind their Niobrara homeland.
Artwork by Tom Floyd.*

boys that were picked up by their braids and flung into the back of wagons by the soldiers when they arrived. Just like you'd pick up a chicken that you're gonna wring its neck and throw to the side just in heaps. Grab'em by their hair and fling'em in wagons as they go through the village.

NARRATOR: Louis Headman's grandmother was a young woman when

the soldiers came. On July 9th, the Ponca arrived at their new **reservation** in present day Oklahoma. It was hot. The land was bleak and stony, impossible to farm.

CASEY CAMP-HORINEK: There wasn't any place prepared for us here. There wasn't homes. There wasn't teepees. There wasn't a place to grow a garden. There wasn't anything anywhere.

NARRATOR: A third of the Ponca tribe died that year of malaria, hunger and exhaustion. A few years later, when they moved to a new reservation in **Indian Territory**, they would build a cemetery on a hill.

CASEY CAMP-HORINEK: This area here was the only hill of any height in the area and our people were so lonesome for their homelands, for their ancestral ways, that they wanted a place where when they went back to the mother earth that they would still be facing this way, towards the North to be able to look to the ancestors, to be able to look at the homelands to be able to feel as if there was something that was sharing between those that they left behind or lost on the forced walk down here.

White Eagle

Although Standing Bear is probably the most famous member of the Ponca, he was not the head or **paramount chief** of the tribe. White Eagle, born around 1840, was the head chief of the entire Ponca Nation during the time covered by this eBook, and it was he who spoke for the whole tribe on all official matters.

In the Fort Laramie **Treaty** of 1868, the government had mistakenly, and without the knowledge and consent of the Ponca, given the entire Ponca Reservation to the Lakota—the Ponca's main enemy. The Lakota proceeded to use this treaty as an excuse to relentlessly attack the nearly defenseless Ponca.

By 1873, the Ponca chiefs signed an agreement with the Omaha to buy a part of the Omaha Reservation in Nebraska. The Ponca thought they would now have a safe place to call home, but behind the scenes Nebraska's senators were

working to prevent the move, saying the state already had more Indians than it wanted.

In 1875, following two long councils with Ponca chiefs, the government's Ponca agent somehow concluded that the chiefs had agreed to move their tribe south to Indian Territory. The chiefs, however, were under the impression that they'd been given permission to the move to the land they were purchasing on the Omaha Reservation.

When government officials concluded that they should move the Lakota to an area near the Ponca homeland in order to make commerce with the Lakota more convenient, it was clear the Ponca could not remain there.

To facilitate a move to Indian Territory, President Grant set aside \$25,000 for the planned relocation. Technically, the act required the consent of the Ponca before they could be relocated, an interesting provision, given that they did not even know such an act existed.



White Eagle. Wikipedia Commons.

Unexpectedly, in July 1876 some Lakota chiefs appeared on the Ponca homeland with the intent to stop warfare between the tribes. The result was a treaty

between the tribes in which the Lakota gave the Ponca back their land.

But the joy felt by the Ponca people upon finally reaching a peaceful relationship with the Lakota was soon overwhelmed by “news,” at least partially invented, delivered to them by Inspector E.C. Kemble, who claimed during council meetings early in 1877 that the Great Father wanted them to move to Indian Territory far to the south.

White Eagle responded:

The president told me to work, and I have done it. He told me not to go on the warpath... I promised I would not, and I have performed my promise... My people have lived and died on this land as far back as we can remember... We have always been peaceful. The land is our own. We do not want to part with it. I have broken no treaties and the president has no right to take it from me.

In February 1877 White Eagle and the other Ponca chiefs agreed to visit the place the government wished to relocate them to, provided that they could return if they didn't like this new land. An

agreement to this effect was signed and Kemble provided transportation by train and wagon for White Eagle, Standing Bear, and eight other Ponca chiefs to scout this possible new home for their people.

But what they found in this northeastern section of Indian Territory was a dry, rocky land with river bottoms that gave rise to the mosquitoes which caused “the sickness” — malaria. The Kaw and Pawnee people they saw on this land were not doing well, so White Eagle told Kemble that the Ponca delegation wanted to return to their home, that the land they'd been shown would not be suitable for their people.

Kemble was furious. After the agreement with the Ponca had been signed, he had exaggerated the terms of the agreement, implying to his superiors in government that White Eagle and the other Ponca chiefs had actually *already agreed* on the move to Indian Territory. He refused to pay for the Indians' return

train fare or for anything else that might help them return to their homeland quickly. Though White Eagle had become quite sick, and others in the group were extremely weak, they had no choice but to walk the 600 miles back to their Niobrara home in the cold of winter.

After nearly two months of walking, White Eagle and the other seven Ponca chiefs finally arrived at what they thought was still their homeland, only to learn that the whole tribe had been *ordered* to move, allegedly [according to Kemble] because they had signed a document saying that they would.

As it turned out, while the Ponca walked back home, Kemble had been busy trying to convince governmental decision-makers that the land was perfectly acceptable and the Ponca were just being extremely picky and unappreciative of the government's offer.

While it was true that White Eagle and the other Ponca chiefs had signed an agreement with the U. S. Government

that they would be willing to make Indian Territory their new home, the agreement was only on the condition that the Ponca consented to believed the land would make a suitable new home. And the land they had been shown was *not* acceptable to them.

Kemble had lied, twisted their words, and fabricated “truths,” but the Ponca were men of their word, even when they might have been fully justified not to be. “I have put my hand to the pen,” White Eagle said, explaining that it was a pledge that would not be broken.

White Eagle died in 1914. A famous quote of his was:

When you are in doubt, be still, and wait; when doubt no longer exists for you, then go forward with courage. So long as mists envelop you, be still; be still until the sunlight pours through and dispels the mists—as it surely will. Then act with courage.

Vocabulary

Exile

Indian Territory

Paramount Chief

Reservation

Treaty

Resources

Removal policies of Andrew Jackson 1830 (document)

President Monroe on Removal 1825 (document)

Polk speech 1845 (document)

Letter from Jefferson to Adams (document)

Treaty with the Ponca (Ponca Agency) 1858 (document)

Treaty with the Ponca (Ponca Agency) 1865 (document)

“Journal of the March” by James Howard (document)

White Buffalo Girl’s grave site (picture)

Poster: Indian Land for Sale (picture)

Nebraska Land Sessions 1850 (map)

Country Land Sessions (map)

Conflict 1854-1882 (map)

Railroads 1857 (map)

National Archives Written Document Analysis (worksheet)

National Archives Map Analysis (worksheet)

Habits of Mind Matrix (worksheet)

Unit 2 Review

Question 1 of 3

Who was the head or paramount chief of the Ponca tribe?

- ☐ A. Big Snake
- ☐ B. Geronimo
- ☐ C. Standing Bear
- ☒ D. White Eagle



Check Answer

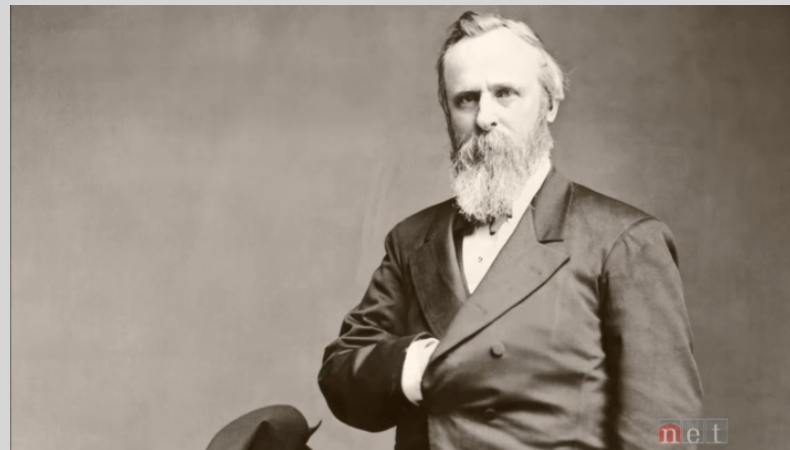


The Great Father

HOW DO THE “GREAT FATHER” & GOVERNMENT POLICIES AFFECT THE PONCAS & OTHER TRIBAL NATIONS?

1. How does Katie’s job impact Native people?
2. What does “sovereign” mean?
3. What is the difference between the "wards of the government" and "sovereign nations?"
4. What aspirations did the Ponca delegates have in their visit to Washington, D.C. in November of 1877?
5. Why would the agent report that all was well?
6. Did Hayes make good on his promise? How?

Movie 3: The Great Father



The Ponca chiefs met with President Rutherford B. Hayes at the White House. They told him that Indian Territory was for them a place of death.

Video Transcript

NARRATOR: Katie Morgan is an Indian rights attorney in Washington, D.C., at one of the largest law firms in the world. Her specialty is American Indian law and policy.

KATIE MORGAN (ATTORNEY): "This is Katie."

NARRATOR: Morgan is Northern Ponca -

KATIE MORGAN: "I'm good. How are you?"

NARRATOR: Her family descends from one of nine Ponca chiefs, Smoke Maker, **exiled** to Indian Territory along with Standing Bear.

KATIE MORGAN: I didn't really think about the law until I was in my senior year of college actually. I had thought I wanted to do social work. I knew that I wanted to do something for my tribe and for native people, I really didn't think about law until I took a constitutional law class at the university and the more I thought about it and the more people I spoke with, they really thought law was the area that you can change people's lives on a day-to-day basis.



*On his journey back to Nebraska, Standing Bear carried his son's body in a wooden box.
Artwork by Tom Floyd.*

NARRATOR: Today Native American tribes are **sovereign** nations. But in Standing Bear's time, Indians were legally wards of the government, urged to think of the president as their Great Father.

KATIE MORGAN: Because the tribes were uncivilized, as the court saw in their eye, and didn't practice you know, white

ways, then they could come up with a way to be the guardian to the tribes.

NARRATOR: Back in Indian Territory, the Ponca people were increasingly desperate. Perhaps it was time to meet the Great Father. Perhaps he would allow them to return to their homeland.

In November of 1877, Standing Bear and eight other Ponca chiefs took the train to

Washington, D.C. Most of the Indian delegations who came to Washington had their portraits taken and these images of so called "noble savages" sold well to the public.

The Ponca chiefs posed before a studio backdrop. Katie Morgan's ancestor, Smoke Maker, Chief Standing Bear, his brother Big Snake, White Eagle, head chief of all the Ponca people. The chiefs stayed at a hotel. They went to a play and ate at restaurants.

JOE STARITA (AUTHOR): It's fascinating to keep putting yourself in their shoes and to imagine what they're seeing through their eyes. Eyes that were used to seeing river valleys and vast expanses of the prairie with going days without seeing another person.

NARRATOR: The Ponca chiefs met with President Rutherford B. Hayes at the White House. They told him that Indian Territory was for them a place of death. Big Chief said it best: "I was taken up by a whirlwind. Now we are all perishing."

Their stories shocked the president. The Indian agent, authorized to interact with the Ponca on behalf of the government, had reported that all was well.

JOE STARITA: Well, there was bad intelligence in handling the American Indian situation in the frontier era. The people who were supposed to be able to provide that intelligence, the Indian agents who were on the ground gave bad information.

That information was passed up the line so you had clueless bureaucrats making these decisions on bad intelligence that ended up costing thousands and thousands of lives.

NARRATOR: The chiefs left Washington with gifts and a promise from the president to help them. As he said, they had no blood on their hands. But he had no intention of letting them return to Nebraska. The official policy of the U.S. Government was to fill Indian Territory with as many Indians as possible.

CASEY CAMP-HORINEK (SOUTHERN PONCA): Do you suppose that had anything to do with the gold that was discovered in the Black Hills? Or do you suppose it had anything to do with the railroad they were trying to put across the land so they could get to the gold in California? Do you suppose it had anything to do with the amazing amount of immigrants that were coming across the oceans and wanted their own space? We know that now.

Big Snake

Big Snake was the younger brother of Standing Bear. He was the soldier chief, the head of the Ponca's military society, and completely loyal to his brother, following him even into great trouble and danger.

In April 1877 the mixed-blood Ponca (about 170 of the 700 or so total) were loading their wagons for the long trek to **Indian Territory** (eventually a part of



*Big Snake, Standing Bear's brother.
Library of Congress.*

Oklahoma). The full bloods, led by Standing Bear and Big Snake, refused to go, saying, "This land is ours. It belongs to us. You have no right to take it from us." Big Snake threatened to drive

Kemble off the reservation, causing him to order the arrest of the brothers.

The two brothers were put in jail while others tried to appeal to President Hayes to let the Ponca stay in their Niobrara homeland. The military commander released Standing Bear and Big Snake, but the president did not answer any of the appeals to stop the removal. The rest of the Ponca, mostly full bloods, were forced to follow the others to Indian Territory about a month later.

In October 1879 while Standing Bear was in the east crusading for the Ponca cause, he received word that Big Snake had been killed by soldiers on Indian Territory.

When an agent reported that Big Snake had threatened to kill him, a dozen soldiers tried to arrest him. Accounts of what happened differed widely, and eventually there was a congressional inquiry to determine the facts surrounding Big Snake's death.

The officials in charge of the Ponca and the official Army report made it sound like Big Snake was just a moody troublemaker who frequently challenged the authority of government officials and agents without any cause. The agent said Big Snake was "a very bad, insolent, and dangerous Indian."

The government interpreter who was in the office at the time Big Snake was shot, told a different story, saying that Big Snake told the soldiers he would not go with them until they had given him a good reason for his arrest. He showed them he was unarmed, but as many as a dozen or more armed soldiers tried to handcuff Big Snake without success. One of the soldiers then hit Big Snake in the face with the butt-end of a gun, while another shot him through the temple and killed him.

Even the Indian Inspector, William Pollock, told the congressional inquiry the killing was more than a little suspicious:

Big Snake was alone and unarmed. I cannot see the necessity of killing an unarmed man, confined in a room and surrounded by eighteen or twenty men, a dozen or more of whom were armed soldiers. It looked to me, to put it in plain English, like a cowardly, willful murder.

But as has happened frequently in such matters concerning mistreatment of Native Americans, no charges were ever filed against any of the soldiers or agents and no arrests were ever made.

Vocabulary

Delegate

Sovereignty

Resources

[Summary of Indian Policy](#) (graphic organizer)

[Indian Policy Summary](#) (PowerPoint)

Unit 3 Review

Question 1 of 3

Who was “The Great Father?”

- ☐ **A.** General Crook
- ☐ **B.** White Eagle
- ☐ **C.** The Great Spirit
- ☒ **D.** The President



Check Answer



Arrested

General Content

HOW IS GENERAL CROOK CONFLICTED IN THE ARREST OF THE PONCAS?

1. Who was Thomas Henry Tibbles?
2. Who was General George Crook?
3. Why did Crook go to Tibbles?
4. What was the promise that Standing Bear made to Bear Shield, his son, who died from malaria?
5. Why did the 29 Ponca leave Indian Territory?
6. Why did the Ponca go to the Omaha?
7. Why was this group of Ponca arrested?
8. How was the power of the press influential in this issue?

Movie 4: Arrested



I've been forced many times by orders from Washington to do most inhuman things in dealing with the Indians. But now I'm ordered to do a crueller thing than ever before.

-- General George Crook

Video Transcript

NARRATOR: Less than 200 miles west, at the fork of the Salt and Arkansas Rivers, they found what they wanted. It reminded them a

little of their Nebraska homeland.

That winter, Standing Bear's son came down with malaria. When he was dying the boy asked his father to make a promise—to take his body home.

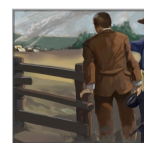
NARRATOR: On the night of March 30th, 1879, reporter Thomas Tibbles is putting to bed the next edition of the Omaha Daily Herald. Tibbles had lived among Indians on the frontier, fought against slavery in Kansas and scouted for the Union during the Civil War.

JOE STARITA (AUTHOR): This was this big giant, raw-boned man whom only the American West seems to spawn these kinds of characters who saw the world often in very melodramatic terms and he was never happier when he had a really great cause to go after, a really great story.

Gallery: Moments during the return to Nebraska from Indian Territory.



*Standing Bear and his small clan walked 600 miles back to Nebraska in January 1879.
Artwork by Tom Floyd.*



NARRATOR: Thomas Tibbles was about to be handed the most sensational story of his career—and from the least likely person in the world. His visitor that night was the Commander of the Department

of the Platte and the most celebrated Indian fighter in America. General George Crook. Crook had engaged Indians in battle, but he also sat cross-

legged with them in their lodges and smoked the pipe.

CHARLES ROBINSON III (HISTORIAN):

Once an Indian had dealt with Crook, he knew he was dealing with someone he could trust. Crook never minced words. He was blunt with them. Even his most bitter enemies respected him and they knew they could take his word.

NARRATOR: What Crook told Tibbles that night would soon be quoted all over America: "During the quarter century that I've been on the plains in government service, I've been forced many times by orders from Washington to do most inhuman things in dealing with the Indians. But now I'm ordered to do a crueller thing than ever before. I would resign my commission, if that would prevent the order from being executed—but it would not."

NARRATOR: Early Sunday morning, with the words of the general ringing in his ears, Thomas Tibbles half-ran, half-

walked the four miles to Fort Omaha where he met General Crook's prisoners.

General George Crook

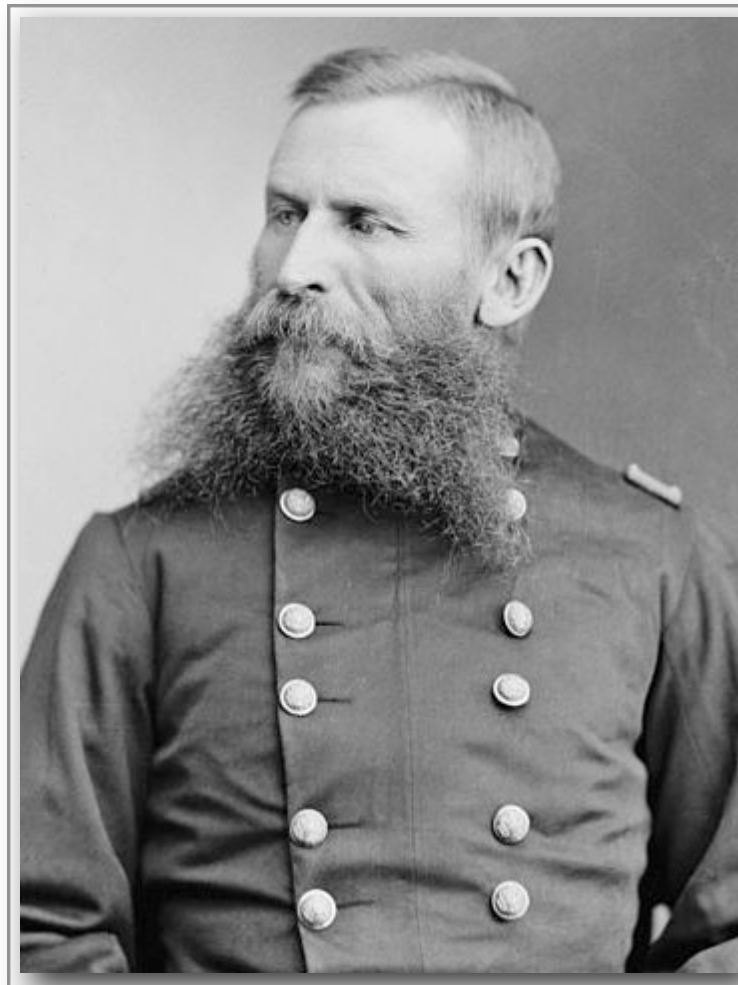
George Crook was born Sept. 8, 1828. He was one of nine children born to Thomas Crook and Elizabeth Matthews Crook. Military service was not unusual in the Crook family; Thomas had served in a militia company of Baltimore in the defense of Fort McHenry in 1813.

George Crook graduated from West Point Military Academy and was the lowest ranking student to become a general. He spent his entire military career, with the exception of the Civil war years, fighting Indians on the Frontier and was considered one of the country's best generals.

At West Point George Crook was a quiet student and always followed orders. During the Civil War he was a Cavalry hero not afraid to be in the skirmish with

his men. He was appointed Commander of the Department of the Platte and from that base successfully fought Indians. Despite this the tribes respected and trusted the general.

In 1871, in an official report to President Grant, General Crook expressed his opposition to the government's Indian



General George Crook. *Wikipedia Commons.*

policy. He was sympathetic to the Ponca's problems and supported the reform efforts of Bright Eyes and Thomas Tibbles, but he believed it was his duty to follow orders.

General Crook knew of the U.S. laws which he would have to enforce, so he could not openly support Standing Bear. However, he knew that newsman Henry Tibbles could. He secretly visited Tibbles and suggested that a Writ of **Habeas Corpus** be used in Standing Bear's defense.

Crook told Tibbles that he would resign his commission if he thought it would help the Ponca, but he didn't think it would do any good, so he obeyed his superiors and ordered the arrest of Standing Bear.

It is ironic that the 1879 trial of Standing Bear officially bore the title of "Standing Bear v. Crook" when the general believed so much in what Standing Bear was trying to accomplish.

At the end of the trial, when Judge Elmer Dundy had ruled in favor of Standing Bear, Crook was so moved by Standing Bear's final speech and personal integrity that he stood in front of the whole court room and shook Standing Bear's hand.

Vocabulary

Bias

Press / Media

Resources

Newspaper articles discussing the case:

[Omaha Daily Herald — May 15, 1879](#)

[Omaha Daily Herald — May 17, 1879](#)

[Omaha Daily Herald Article](#)

Unit 4 Review

Question 1 of 3

Who brought Standing Bear's situation to the attention of Henry Tibbles?

- ☐ A. Bright Eyes
- ☐ B. Big Snake
- ☐ C. General Sherman
- ☒ D. General Crook



Check Answer



The Trial

WHAT IS THE ESSENTIAL QUESTION OF THIS TRIAL?

1. What was the purpose of this court case? What is “habeas corpus?”
2. Out of all U.S. people, who were the only ones to not have any rights under the law? How did the U.S. Government get away with this? (sovereignty, dual citizenship)
3. Who were the two top attorneys in Nebraska and why did they take this case for free?
4. What is a “council blanket?” Why is Standing Bear wearing this (what does it represent?)
5. At what cost did Standing Bear win his case?
6. At the end of the trial, Standing Bear addressed the court. What did he say? What was he essentially saying?

Movie 5: The Trial



He was saying to the court and to the world, “I’m a human being. Respect me.” This is the key to the whole thing.

— Charles Robinson III (Historian)

Video Transcript

NARRATOR: Standing Bear entered the courtroom dressed as a chief—with a wide belt of beads at his waist and a necklace of bear claws. “Around his shoulders” wrote General Crook’s Aide de Camp, John Bourke,

“Standing Bear wore a blanket of vivid red trimmed with blue stripes. This was his council blanket, which he wore whenever he was to speak officially for his people.”

There was no jury. Federal District Court Judge Elmer Dundy alone would decide the case. The question before the judge was simple. Standing Bear had been arrested for leaving his **reservation**. Did he have the right to challenge his imprisonment? Did he have the right to **habeas corpus**?

JOE STARITA (AUTHOR): And the key passage is any *person* can file a writ of **habeas corpus**. Doesn’t say anything about being a citizen. The law does not use the word “citizen.” It says, any *person* can file or sue for a writ of **habeas corpus**. So the only question before you right now is not whether Standing Bear is a citizen of the United States. The only



Standing Bear pleads his case before Judge Dundy at the District Courthouse in Omaha. Artwork by Tom Floyd.

question before you is whether or not Standing Bear is a person.

KATIE MORGAN (ATTORNEY): I don't think they were questioning whether he was human but whether he was deserving of the same rights as a white person.

JOE STARITA: When he finished there

was a fairly long hushed silence and then you could begin to hear some sobbing, some crying coming from the back of the courthouse. The judge was emotionally overcome and even General Crook ... General Crook burst up from his bench and rushed over to Standing Bear to shake his hand.

CHARLES ROBINSON III (HISTORIAN): He was saying to the court and to the

world, I'm a human being. Respect me. This is the key to the whole thing. Is a matter of respect.

NARRATOR: Judge Dundy adjourned court on a warm spring evening on the second of May, 1879. He would spend the next ten days pondering his decision. What exactly did it mean to be a person? The Judge consulted a dictionary.

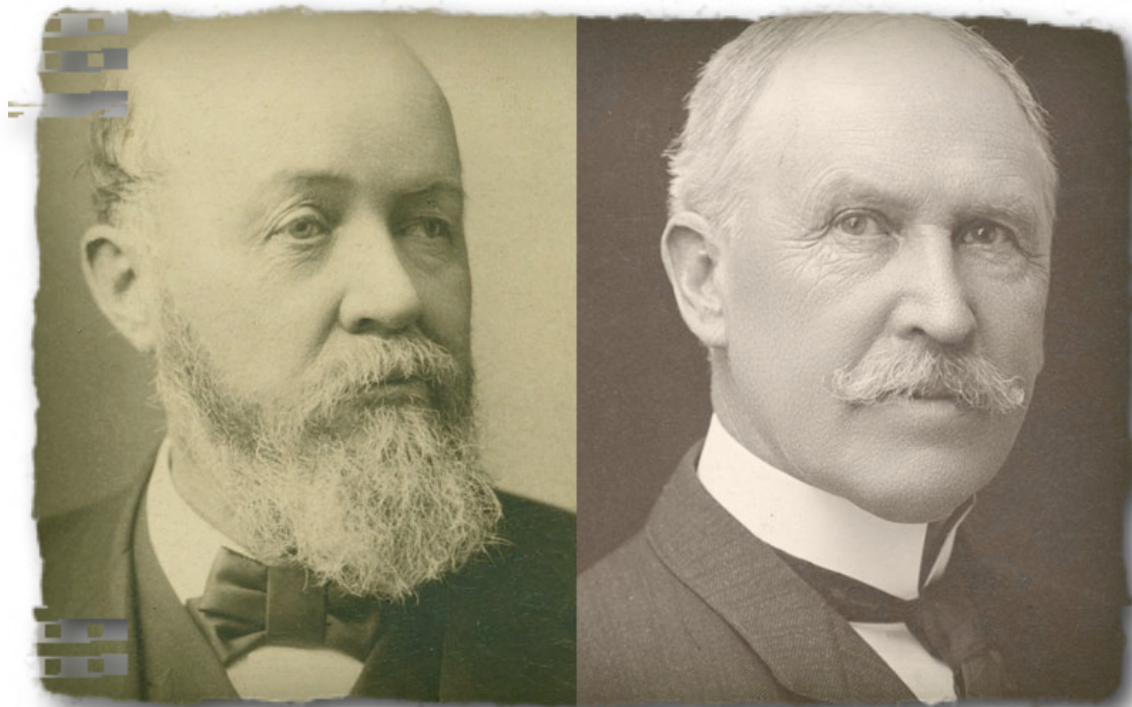
"Webster's describes a person as a living soul, a self-conscious being," he wrote. "This is comprehensive enough, it would seem, to include even an Indian."

Standing Bear had convinced the judge that he was no longer a ward of the government—that he was a free man entitled to **14th Amendment** rights of life, liberty and the pursuit of happiness.

Standing Bear's Lawyers

Henry Tibbles believed the government had deprived Standing Bear of some basic freedoms that seemed to be guaranteed by law. After thoroughly researching the legal questions, he realized they would need to file a lawsuit.

Tibbles asked two prominent Omaha lawyers to defend Standing Bear at his



Andrew Jackson Poppleton, left, and John Lee Webster, right, argued a brilliant case on Standing Bear's behalf. Nebraska State Historical Society, RG2411-4419 and RG2411-5935a.

trial in Omaha. Both served without any fee.

Andrew Jackson Poppleton, born in Michigan in 1830, was the first lawyer to practice in Omaha. He was a member of the first territorial legislature and was the first president of the Nebraska Bar Association. In 1858 he was elected the city's second mayor. Later he was the general counsel for the Union Pacific Railroad.

When Tibbles asked him to represent Standing Bear, Poppleton replied that he thought Standing Bear had a good case for a good cause and would gladly assist in the case.

The second attorney was the young lawyer John Lee Webster, originally from Ohio. As a teenager he

fought in the Civil War with an Ohio infantry unit and later had graduated from Mount Union College in Ohio.

Webster had a large law practice in Omaha by the age of 32. He was well respected as a student of constitutional law in the legal community, served in the state legislature in 1873, and later became the chairman of the State Constitutional Convention.

When asked by his friend Tibbles to represent Standing Bear, Webster thought it over, then agreed, saying that he would serve without charging a fee because he believed it was the right thing to do.

He added that "... there ought to be a power somewhere to stop this inhuman cruelty. If it does not reside in the courts, where shall we find it?"

The two lawyers filed an application for a writ of **habeas corpus** on April 4, 1879, a case which, ironically, was filed as *Ma-chu-nah-zha v. George Crook*. The

application stated that Standing Bear and his band of Ponca had broken no laws and violated no treaties, so should not be held under arrest.

Judge Elmer Dundy signed the application, which forced the government to respond, and on May 1 the trial began.

Webster, though on the verge of sickness most of the day, spent hours asking questions of Standing Bear. The government actually argued that Standing Bear was neither a citizen nor a person, a position that sounds ridiculous to us today.

The next day, Webster laid out Standing Bear's case for more than three hours. Then, at the end of the day, Andrew Jackson Poppleton provided a magnificent closing statement in which he successfully argued that the case was not about whether Standing Bear was a citizen of the United States, but about whether he was a *person*.

When Poppleton finished, Judge Dundy announced that Standing Bear had asked to make a final statement. The judge said he was granting this request.

It was at this time that Standing Bear made his most famous speech, which in part went like this:

That hand is not the color of yours, but if I pierce it, I shall feel pain. If you pierce your hand, you also feel pain. The blood that will flow from mine will be of the same color as yours. I am a man. The same god made us both.

On May 12, 1879, Judge Dundy ruled that Standing Bear [and all Indians] was a person under the law and that they had been illegally detained in violation of their constitutional rights to life, liberty and the pursuit of happiness.

The outcome of this case created major turmoil within the government and was highly controversial in parts of the west, but it forever established the fundamental rights of Native Americans.

The Standing Bear case would prove to be the most important case Poppleton or Webster would ever try.

Vocabulary

14th Amendment

Habeas Corpus

Verdict

Resources

Waaxe's Law

(Note: This site is *for education use only* —please contact the author for any replication or reproduction outside of this particular curriculum.)

Unit 5 Review

Question 1 of 3

What was the question that needed to be answered in Standing Bear's trial?

- ☒ **A.** Whether he was considered a person under the law
- ☐ **B.** Whether he was a U.S. citizen
- ☐ **C.** Whether he was still a Ponca chief
- ☐ **D.** None of the above



Check Answer



Crusade

General Content

WHY WAS THERE A NEED FOR THE CRUSADE TO THE EAST?

1. Why were white people in the West worried about the verdict of the case?
2. What are some “conditions of civilization?”
3. What does “Standing Bear jumped ship” mean, from her perspective?
4. Why would a trip to the east been a good choice at that time?
5. Who went on this crusade?
6. Why was Big Snake not able to do the same thing his brother could do? (leave the Reservation)
7. Where did Standing Bear live on his return to Nebraska after the crusade was over?

Movie 6: Crusade



Remember all those who suffer and die in that strange land. They need us. We have come too far to quit now.

— Standing Bear

VIDEO TRANSCRIPT

NARRATOR: Standing Bear's victory sparked controversy across America. Out west, where Indians were still called savages, people were

alarmed. The Rocky Mountain News warned that tribes would soon flee their **reservations** and become "a body of tramps moving without restraint."

ROSETTA LeCLAIR (SOUTHERN PONCA): I don't think Standing Bear purposely left his people to get away from the hard times they were going through. He done it for a promise to a dying son and I admire Standing Bear for what he done. I think he didn't do no wrong. If he could have come back to his people, I think he would have came back, but the government wouldn't let him.

JOE STARITA (AUTHOR): He suddenly was a man without a country. It was illegal for him to go back to the **Indian Territory** and rejoin the other Ponca because he had disassociated himself from the tribe. It was illegal for him to go back after what he had said in court.



Susette LaFlesche accompanied Standing Bear on a crusade to the cities of the east. Artwork by Tom Floyd.

And it also meant according to the law that he could not go back to the traditional homeland, the confluence of the Niobrara and the Missouri, because that land was owned by the Lakota and he could be arrested as a trespasser.

NARRATOR: Once again, Thomas Tibbles came to the rescue, proposing that Standing Bear go on a human rights **crusade** to the cities of the east.

DAVID WISHART

(GEOGRAPHER): By the time you get to the late 1870's, particularly on the East Coast you're going through a transition in attitudes towards Native Americans. And the further you're away from Native Americans, the more sympathetic that attitude is.

NARRATOR: In the fall of 1879, with funding and testimonials from the

leading citizens of Omaha, four **crusaders** embarked on a journey: Thomas Tibbles, Chief Standing Bear, Susette LaFlesche and her brother Francis.

JOE STARITA: You have these people taking a train from Omaha, crossing the Missouri, crossing the Mississippi and starting to hit the great cities of the east. They get to the Palmer House, one of the

most elegant places west of New York, this beautiful, legendary hotel in Chicago. And imagine Standing Bear being at the Palmer House where the floor of the barbershop is all silver dollars. It's a silver floor filled with silver dollars. This is a man who walked from Oklahoma to South Dakota and here he is dining at the Palmer House!

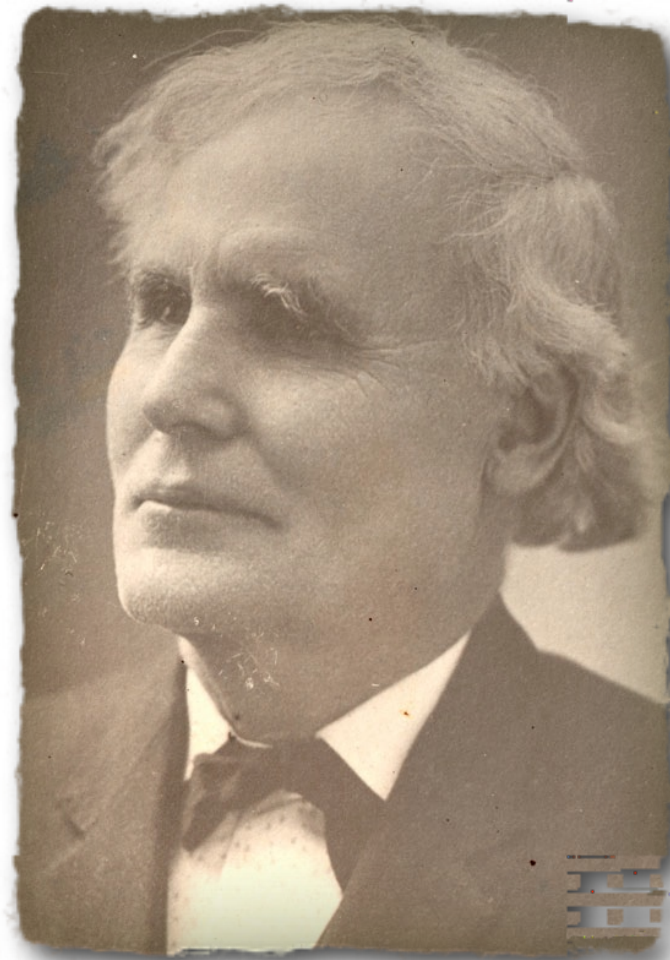
NARRATOR: On the same day Standing Bear learned of his brother's death, Thomas Tibbles also got a telegram. His wife had died suddenly, leaving him with two young daughters. Tibbles wanted to end the **crusade** but Standing Bear convinced him to go on. "We both suffer," he said. "But remember all those who suffer and die in that strange land. They need us. We have come too far to quit now."

Thomas Henry Tibbles

In the late 1870s Thomas Tibbles was the assistant editor of the Omaha Daily Herald. He had been a traveling preacher and ministered to many tribes. He spent a winter with the Ponca and joined in a piercing of the skin rite and became a member of the Ponca's Soldier Lodge Society. Only very brave men could belong to this group, and they had the admiration and respect of all Indians.

Tibbles supported the Poncas when they walked from Oklahoma to Nebraska in 1877, and with General George Crook came up with the idea of using the writ of **Habeas Corpus** in Standing Bear's defense at The Trial in Omaha. Standing Bear thought of Tibbles as a friend and was willing to be interviewed by the newsman.

Tibbles was on a tour of eastern states with Susette, her brother Frank La Flesche, and Standing Bear. They



Thomas Henry Tibbles. Nebraska State Historical Society, RG2737-1.

described the sad ways the government had treated the Ponca and other tribes. And they told how money and aid targeted for the Indians never actually got to them, asking the wealthy easterners to help by giving money if they could.

While on the tour in 1879 Tibbles learned that his wife Amelia had died and Standing Bear learned that his brother Big Snake had been shot and killed. Despite their sorrow, they continued with the tour, saying the cause for all Indians was more important than their personal grief.

In 1882 Tibbles and Susette La Flesche married. They continued to tour and lecture on Indian issues at home and abroad. In 1889 Tibbles published *The Ponca Chiefs* under the pseudonym "Zylyff."

In 1895 Tibbles started *The Independent*, a weekly Populist Party newspaper based in Lincoln, Nebraska. In 1904 Tibbles ran unsuccessfully as the Populist Party's candidate for vice president. His autobiography is titled *Buckskin and Blanket Days*.

Vocabulary

Advocate / activist

Crusade

Ethnocentrism

Resources

Graphic Organizers and chart paper

Graphic Organizers (web page)

Susette La Flesche's autograph book
(typed version from original)

"We Shall Remain: Episode 5 - Wounded Knee" (PBS video clip)

Video is available on YouTube

The Battle for Whiteclay (web page)

Unit 6 Review

Question 1 of 3

Who gave Thomas Tibbles the idea of using a Writ of Habeas Corpus to test the law?

- ☐ **A.** Standing Bear
- ☐ **B.** Susette La Flesche
- ☒ **C.** General Crook
- ☐ **D.** Andrew Poppleton



Check Answer



Journeys

General Content

HOW ARE THE JOURNEYS OF THE PONCA PEOPLE EVOLVING?

1. What is termination? What does that mean? Where does that fit into the chart of historical dealings between the U.S. Government and Native people?
2. What affect did termination have on the ability of Native people, like Janet Saiz, to continue to adapt and survive?
3. How did “home” evolve over time for both the Northern and Southern Ponca?
 - Elaborate on the “power of place” for Native people, past and present.
 - What things have affected the “power of place” for different Tribes?
 - What is the importance of geography, economics, resource availability, etc.

Movie 7: Journeys



We owe a debt to people who have preceded us. We owe a debt to keep their stories alive and to stem the tide of forgetting, which swallows everything up.

-- David Wishart

VIDEO TRANSCRIPT

NARRATOR: Janet Saiz grew up in Omaha but every summer she and her little sister came back to the Niobrara to visit their grandparents.

JANET SAIZ (NORTHERN PONCA):

Sometimes the train would be coming in and their wagon and horses would be there tied. But boy that was great. We just couldn't wait to get here.

NARRATOR: Here, Janet says, she felt that she belonged-in a way that never happened in the city.

JANET SAIZ: I was called a dirty Indian - I mean, I remember a little girlfriend's mother slamming the door in my face when I was about seven years old. And I was thinking you wouldn't say that if you saw my grandma's house!

NARRATOR: It was a tough time to be Northern Ponca. Standing Bear's victory had given his descendants freedom from government control but had taken away most



As an old man, Standing Bear tells his story to a reporter. Artwork by Tom Floyd.

of the government's support. Janet's grandparents struggled to make a living on a few acres of land. In 1962, Congress took the final step and terminated the tribe. In essence the Northern Ponca no longer existed.

JANET SAIZ: It was just, I don't know, it was just ... you kind of drifted. And religiously I also drifted at the same time. I didn't have any connection.

NARRATOR: Hundreds of miles south, in Ponca City, Oklahoma a 22-foot statue of Chief Standing Bear greets the dawn.

CHRISTOPHER CARTMILL (PLAY-WRIGHT): It is him saying - Look at this hand, it is like your hand. Look at it. See it. Deal with it. When I was a kid, I had little toy Indians. They were all on horseback or they were all holding their tomahawks, you know. Get one,

standing in court, standing for his rights-I didn't have that one.

NARRATOR: What was once **Indian Territory** is now home to 38 Indian Nations, including the Southern Ponca tribe. Here, at the fork of the Salt and Arkansas Rivers live the descendants of those who stayed behind when Standing Bear left. Their chief White Eagle is buried here. This is their home-a homeland far from the place where their ancestors once lived.

DAVID WISHART (GEOGRAPHER): We owe a debt to people who have preceded us. We owe a debt to keep their stories alive and to stem the tide of forgetting, which swallows everything up. Not just forgetting, but making it over and in a new way in order to fit the present rather than the past.

KATIE MORGAN (ATTORNEY): I don't think we should forget it because we learn from history and what the mistakes that were made and the policies that clearly didn't work. And now we're in an

era of self-determination and self-governance for tribes and so I think we have to stay focused on the positive and the great things that tribes are doing today, but at the same time, we can't forget about where we came from and what happened over the years.

NARRATOR: What does it mean to be a person? In the footsteps of Standing Bear perhaps it means to suffer and survive.

History of Ponca Journeys

There is not much evidence about how, when and where the Ponca tribe came into existence.

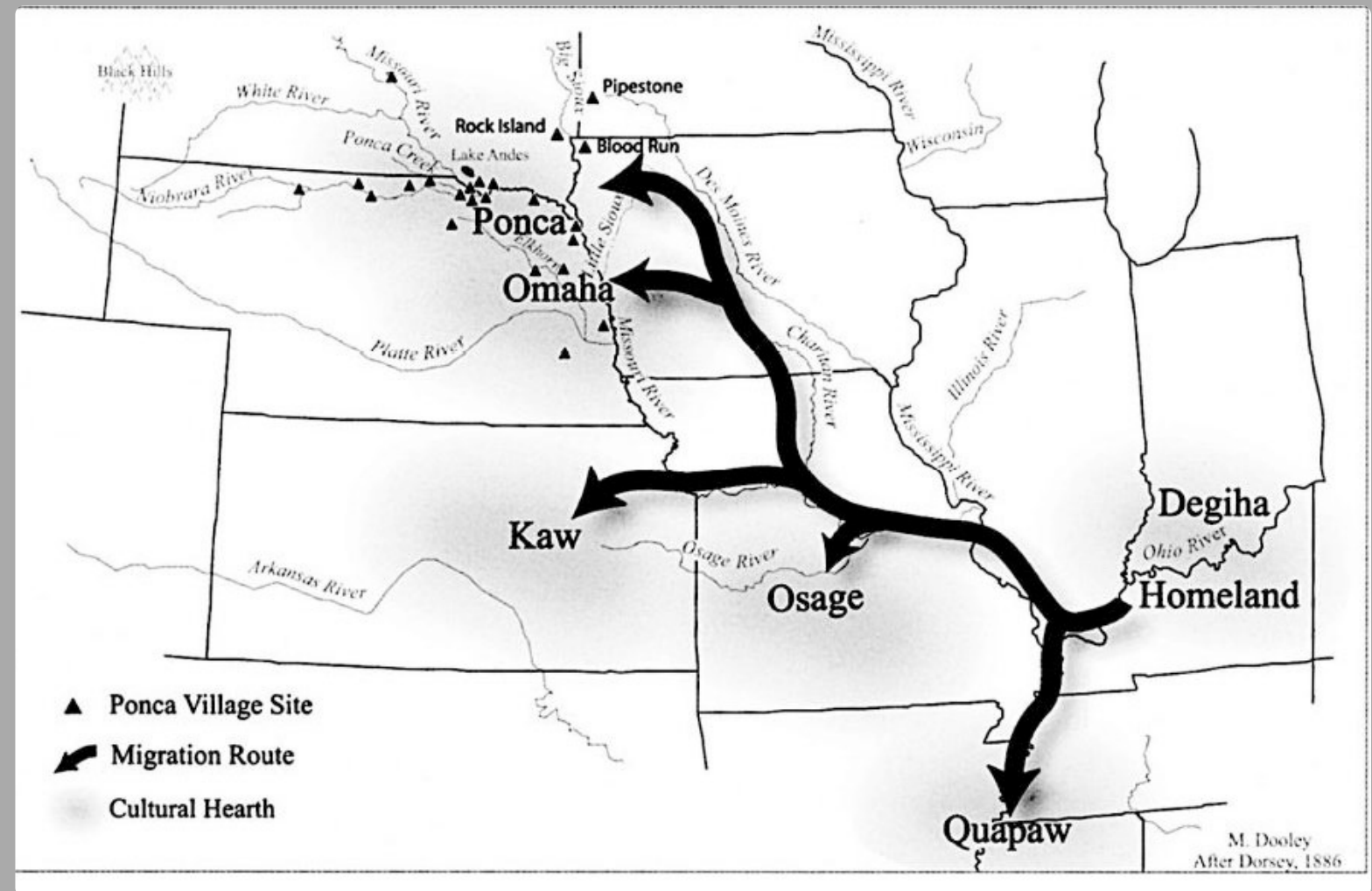
There is general agreement that the Ponca were probably part of a much larger tribe living in the large cultural area known as the Eastern Woodlands, possibly stretching back a thousand years or more. This heavily forested area likely included the Northern Kentucky,

Southern Ohio and Southern Indiana area along the Ohio River.

At some point (probably before 1500 A.D.), and for reasons which are not

exactly clear, much of this group migrated to the north and west, traveling down the Ohio River to the Mississippi. Here one group broke off and traveled

Gallery: Journeys of the Ponca



Map of Degiha migration routes and Ponca village or occupation sites. [Adapted from James Owen Dorsey and James H. Howard.] From "Piecing Together the Ponca Past," by Beth R. Ritter, *Great Plains Quarterly*, Fall 2002, pg. 272. University of Nebraska Press.

downriver; they became known as the Quapaw, which means "with the current." The rest of the group headed upstream.

Along the way two groups (later called the Kansa and the Osage) broke off to make their homes. The final two groups, to be known as the Ponca and the Omaha, continued until reaching the area we now call northwest Iowa, southeast Minnesota, and southeast South Dakota.

Historical and archaeological evidence verifies that the Omaha, Ponca and Iowa then traveled west together to build a fortified village on the Big Sioux River, north of Sioux Falls, South Dakota.

Later the neighboring Yankton Dakota Tribe made war on the Omaha, Ponca and Iowa while they camped on the Big Sioux River, forcing the group to travel west to the present day site of Lake Andes, in Choteau County, South Dakota.

The name for the Ponca has been interpreted by some authorities as "that which is sacred," yet certain members of the Ponca Tribe believe it comes from the Ponca word pah-ca meaning "nose" or "that part of the face that goes before the rest of the body." Other interpretations include "sacred head" and "gentle leader."

Vocabulary

Restoration

Termination

Resources

[National Archives Document Analysis worksheet](#)

[National Archives Photo Analysis \(worksheet\)](#)

[Habits of Mind Matrix \(worksheet\)](#)

Standing Bear Bridge (photos): [Photo 1](#), [Photo 2](#)

[Northern Ponca Buffalo Herd](#) (photo)

[Standing Bear Memorial](#) (photo)

Buffalo Skulls (photos): [Photo 5](#), [Photo 6](#), [Photo 7](#), [Photo 8](#)

[Teddy Roosevelt defends the Dawes Act](#) (document)

[Indian Lands for Sale](#) (document)

[Luther Standing Bear](#) (document)

Unit 7 Review

Question 1 of 3

The Ponca tribe probably came from:

- ☐ **A.** The Southern Arboretum
- ☐ **B.** Colorado
- ☒ **C.** The Eastern Woodlands
- ☐ **D.** New Mexico



Check Answer



“Bright Eyes”

WHAT INSPIRATIONAL FIGURES ARE PRESENT IN YOUR LIFE?

1. How is the author portraying Bright Eyes? What are some “Bright Eyes” of today? Why is Bright Eyes an inspiration to her?
2. How was Susette representing both sides during the trial/ speaking tour?
3. How did her growth as a woman/ activist speak to her name “Bright Eyes?”
4. What does the author wish to bring to Indian youth in order bring awareness and pride to their family, their Tribe and their communities?
5. Who is Dr. Susan La Flesche Picotte?

Movie 8: “Bright Eyes”



In this segment from NET’s “Nebraska Stories” series, Princella Parker, a member of the Omaha Tribe of Nebraska, tells how Susette La Flesche (aka “Bright Eyes”) has influenced her in her day-to-day life.

A few words from the producer of the “Bright Eyes” video segment, Princella Parker:

No matter who you are, everybody needs a role model. As a Native American woman I admire activist Winona LaDuke, filmmaker Valerie Red-Horse, attorney Da-nelle Smith and police officer

Darla Black. Even better, I’ve discovered a leader from my own tribe, a woman who lived over 100 years ago. Susette La Flesche was the first Native woman to speak to national audiences about Indian rights.

Video Transcript

NARRATOR: My name is Princella Parker and I am member of the Omaha Tribe of Nebraska. For my mother, Alicia Parker the Omaha **reservation** was home. I was her first child. She had me at the age of 15. She wanted me and my younger siblings to grow up differently than she had; away from the negative influences on the **reservation**.

So we moved-a lot. But we were still poor; we took a taxi to get groceries; we went to food pantries and lived in homeless shelters. This is

how I identified being Native American, being Omaha.

I discovered Susette La Flesche while working as Associate Producer on a PBS documentary about the Ponca Chief Standing Bear. Susette went on a human rights **crusade** with Standing Bear to raise awareness in America about basic Indian rights.

She witnessed first hand the **exile** of her Ponca relatives when they were forced from their Nebraska homeland 600 miles south to Indian Territory. Casey Camp-Horinek talks about the Ponca Trail of Tears.

CASEY CAMP-HORINEK (SOUTHERN PONCA): It was our Holocaust, It was our march to the concentration camps that the United States Government had created and we knew it. And we knew our way of life was gone.

NARRATOR: Susette and her family gave shelter to Standing Bear after he defied the government by leaving **Indian**

Territory and walking back to Nebraska. Susette was there to help when he was arrested and had to go on trial for his freedom. Standing Bear won the right to be recognized as a person in the eyes of the law. This was Susette's first taste of Indian justice.

LOUIS HEADMAN (SOUTHERN PONCA ELDER): She wasn't a person to sit back where social issues were concerned, you know, she wanted to get involved and, uh, maybe she was one of the first Indian feminists that stuck her neck out and did what she was supposed to do.

NARRATOR: After the trial Susette stepped into the national spotlight when she went on a speaking tour with Standing Bear.

JOE STARITA (AUTHOR): She started off as a very timid, a very shy, very meek personality a very tiny woman who suddenly was on stage looking at hundreds of strangers and was overwhelmed by it. The more she did it the

more confident she got, the better she got and by the time they hit the East Coast before long she was very comfortable. She became very passionate about the cause.

NARRATOR: At the age of 25, the same age I am now, Susette became nationally known as an **advocate** for Indian rights. Just like a modern day Facebook, Susette's autograph book filled up with signatures and messages from famous Americans she met on tour.

They called her Bright Eyes, from her Omaha name. Learning about Susette's life has inspired me. When I drive through the **reservation** where my mother grew up I feel a need to help. I want to bring awareness and pride to the Omaha people; my dream is for Native children to be able to see positive reflections of themselves in **media**.

As the eldest daughter of my family I try to set a good example for my siblings just like Susette did for her family. Her youngest sister Susan went on to

become the first Native American woman doctor. Dr. Susan Picotte has been nominated to the Nebraska Hall of Fame. Chief Standing Bear and Bright Eyes are already there.

“Bright Eyes”

Susette La Flesche was a short (just over five feet tall) woman of the Omaha tribe, but she had a great spirit and high hopes for the future welfare of all Indians. Her Omaha name was Inshta-theamba, meaning “Bright Eyes.”

Bright Eyes’ father, Joseph, was a peerless horseman known in his tribe as “Iron Eye,” the **paramount chief** of the Omaha tribe. Besides Bright Eyes, Iron Eye had six other children, including a son. Francis (known as “Woodworker”), who would accompany Susette, Henry Tibbles and Standing Bear on their **crusade** to the east following Standing Bear’s victory in his famous court case.

Iron Eye wanted his children to learn English so that they would be prepared to live and work with the white people. Bright Eyes attended the Presbyterian Mission School on the Omaha **reservation**, where she was given the English name Susette.

Her teachers found the girl to be an eager student and she became so fluent in English that she taught the Omaha language to the Reverend Mr. Burt, a Presbyterian missionary to the Nebraska Indians.

In turn Mr. Burt lent her books in English and Susette helped him write his sermons in Omaha, but this shared effort ended when Mr. Burt and the Presbyterian mission and school were closed after the end of the Civil War.

Susette then attended a finishing school for white girls, the Elizabeth Institute for Young Ladies, in Elizabeth, New Jersey.

Susette later wrote that she had been frightened by all of new things in the

civilized world. She stayed, despite being homesick, and was popular among her classmates and graduated with honors in 1875.



Francis La Flesche (aka, Woodworker, Susette’s brother), left, and Susette “Bright Eyes” La Flesche, right, joined Standing Bear and Henry Tibbles on their crusade to the east. Omaha Tribal Historical Research Project, Inc.

She returned to the Omaha **reservation** as an assistant teacher at a government-run Indian school. There she was paid \$20 per month, just half the salary that the white teachers got.

It was this kind of discrimination that made her realize Indian people needed a spokesperson. Since the Omaha language was much like the Ponca tongue, she often served as an interpreter for Chief Standing Bear.

It was Susette and her father who interceded on behalf of Standing Bear and the 28 other Poncas who were arrested while on their way north to their homeland to bury Standing Bear's son, Bear Shield, in late March 1879.

The editor of the Omaha Daily Herald newspaper, Thomas Henry Tibbles, helped with the Writ of **Habeas Corpus**, which resulted in a trial. Bright Eyes translated for Standing Bear during his famous "I Am a Man" speech.

Following Judge Elmer Dundy's historic ruling in favor of Standing Bear and Indian rights, an East Coast speaking tour to raise money for an Indian legal fund was organized to try and help expand Indian civil rights and restore the Ponca's homeland to them. Bright Eyes and her brother Francis joined Tibbles and Standing Bear on this successful **crusade** in the late fall of 1879.

In July 1881 Bright Eyes and Henry Tibbles were married. Susette "Bright Eyes" La Flesche was voted into the Nebraska Hall of Fame in 1984. Her sister, Susan La Flesche Picotte, was the first American Indian physician in the U.S.

Vocabulary

(There is no new vocabulary in this section)

Resources

Susette La Flesche's autograph book
(typed version from original)

Voki, **Edmodo**, **iMovie**, or other online publishing software

Unit 8 Review

Question 1 of 3

Who was the first person to sign Suzette La Flesche's autograph book?

- ☐ **A.** Thomas Tibbles
- ☐ **B.** President Hayes
- ☐ **C.** The mayor of New York City
- ☒ **D.** General George Crook



Check Answer



Chapter 3

Teacher Resources

The following teacher resources are provided for each of the eight sections:

1. Suggested questions with a range of possible answers
2. Objective/outcomes
3. Skills
4. National Standards
5. Outline & classroom activities
6. Extension activities
7. Vocabulary
8. Related links

The suggested questions, vocabulary and related links are also provided in the General Content section of this text. In addition, the General Content section units include video, a video transcript, a short biography, images, image galleries and interactive review activities.



Homeland

TEACHER Resources

WHAT WAS/IS “HOME” FOR THE PONCAS?

1. What is “home?” What part does “home” play in many Native narratives?
2. What did the Ponca live in?
3. What animals did the Ponca hunt?
4. Where were the ancestral graves for the Ponca people?
5. What does Wishart suggest about the power of place with Native people in contrast to Europeans?
6. How have the Ponca, and other Native people, adapted since contact?
7. What happened between the Lakota and Ponca, especially after the Treaty of 1868?

Possible Answers

1. Answers will vary. Answers may include sacred sites, medicine, food sources, family, buried relatives.

2. Earth lodges and tipis
3. Buffalo (and other smaller animals)
4. In the bluffs overlooking the villages.
5. When Native people are moved, you not only take away their home and their belongings, but you take away their ties to ancestors and their spiritual traditions.
6. Their populations have been decimated by disease and conflict, so they have to find new ways to survive. They have been moved several times, forcing them to find new medicines and healing.
7. Because the U.S. Government often did not discern between Tribes and sometimes land markings were overlooked, the Ponca’s land was ceded to the Lakota in the Treaty of 1868.

Objectives/Outcomes

- ☒ I can describe how **culture** unifies a group of people.
- ☒ I can describe how the beliefs, values and behaviors of a group of people



The graves were on the bluffs above the villages and Indians believed that the ancestors lived on in those locations. The attachment of Native Americans was to a place.

— David Wishart (Geographer)

help the group meet its needs and solve problems.

Skills

Geographic Literacy—analyzing and interpreting special purpose maps
Visual analysis of images
Comparison and Contrast

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Theme 1: **Culture**, p. 26-27

Online & Classroom Activities

Analysis of Photographs

Map Concepts

Vocabulary and Connections

Extension Activities

1. Students can make a CultureGram of the Ponca people throughout the movie. (Ideas such as food, shelter, family, language, religion, music, arts, celebrations and/or beliefs). There are pictures of **earth lodges**, chalk bluffs and tipis available in the Homeland unit of the General Content section.
2. Students can interview someone in their class or someone from a different generation within their family about the meaning of “home.”
3. They can present a “compare and contrast” chart demonstrating the similarities and differences between two or more cultural groups in the given categories.

4. Students can turn their chart into a short essay.

Vocabulary

Culture

Earth Lodge

Great Plains

Semi-nomadic

Resources

Plains Tribes (map)

Nomadic Tribal Movement (map)

1700 North America Tribal People (map)

Standing Bear Territory (map)

Missouri Migrations (map)

Photo of the chalk bluffs (photo)

Ponca earth lodge (photos) **Photo1,**
Photo2, Photo3, Photo4, Photo5

National Archives Photo Analysis
worksheet

National Archives Map Analysis
worksheet

Exile

TEACHER Resources

DESCRIBE THE RELATIONSHIP BETWEEN HOMELAND AND EXILE.

1. How do the Ponca people pass on their history in this film?
2. Below the first two speakers' names, it says "Southern Ponca." What might that suggest about the Tribe today?
3. How were the Ponca moved from their Homeland?
4. What does the burial of White Buffalo Girl suggest about the relationship between the Poncas and the members of this community? Have the people of Neligh honored their promise?
5. What did many Ponca believe was the cause of the bad weather they encountered on their trip?

6. What was the land like when the Ponca got to Indian Territory? Did this allow them to continue the same way of life as they had in Nebraska? What was different?

4. It suggests that there was a peaceful understanding between the two groups. There is respect because the people in Neligh have continued to honor that promise.

Possible Answers

1. Ponca people pass on their history through stories and song.
2. It suggests that the Ponca Tribe remains split into two different Tribes, one in Nebraska and one in Oklahoma.
3. They were forcibly removed by the military and marched on foot.



... our people were so lonesome for their homelands, for their ancestral ways, that they wanted a place where when they went back to the mother earth—they would still be facing this way, towards the North to be able to look to the ancestors, to be able to look at the homelands ...

— Casey Camp-Horinek (Southern Ponca)

5. They thought the bad weather was a signal that the gods were angry with them.
6. The land was dry and they encountered many mosquitos and other bugs they could not protect themselves from. They didn't have the proper tools to plant anything in the land that year. They didn't have their native plants, so they needed to find different healing herbs and plants.

Objectives/Outcomes

- ☒ I can describe what role geography, economics and politics plays in the development of **cultures** and cultural diffusion.
- ☒ I can describe how changes in the use and distribution of resources affect peoples' lives.

Skills

Analyzing primary and secondary resources

National Standards

Identifying point of view

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Theme 1: **Culture** p. 26-27

Theme 3: People, Places and Environments p. 34-35

Online & Classroom Activities

Map Concepts (web page)

Document Analysis (web page)

Vocabulary & Connections (web page)

Extension Activities

1. Take on the role of someone involved with this forced migration.
2. Write a diary entry about what you have experienced on this removal. Letter to mother/father, family member, an activist, a news reporter, or the president—include sensory details.
3. Compare/Contrast the push and pull factors of migration for other Native people. Examples: Lakota, Cherokee, Navajo (or regionally specific ethnic groups)
4. Summarization (big picture/context thinking)
5. What are the key themes in this story?

6. How many of them are “universal” themes? Identify and explain.

Vocabulary

Exile

Indian Territory

Paramount Chief

Reservation

Treaty

Resources

Removal policies of Andrew Jackson
1830 (document)

President Monroe on Removal 1825
(document)

Polk speech 1845 (document)

Letter from Jefferson to Adams
(document)

Treaty with the Ponca (Ponca Agency)
1858 (document)

Treaty with the Ponca (Ponca Agency)
1865 (document)

“Journal of the March” by James
Howard (document)

White Buffalo Girl’s grave site (picture)

Poster: Indian Land for Sale (picture)

Nebraska Land Sessions 1850 (map)

Country Land Sessions (map)

Conflict 1854-1882 (map)

Railroads 1857 (map)

National Archives Written Document
Analysis (worksheet)

National Archives Map Analysis
(worksheet)

Habits of Mind Matrix (worksheet)

The Great Father

HOW DO THE “GREAT FATHER” & OTHER GOVERNMENT POLICIES AFFECT THE PONCAS & OTHER TRIBAL NATIONS?

1. How does Katie’s job impact Native people?
2. What does “sovereign” mean?
3. What is the difference between the "wards of the government" and "sovereign nations?"
4. What aspirations did the Ponca delegates have in their visit to Washington D.C. in November of 1877?
5. Why would the agent report that all was well?
6. Did Hayes make good on his promise? How?

Possible Answers

1. She is advocating for rights for Native people (land, hunting, fishing, water rights, etc).
2. Sovereign means that a group of people have authority to make their own laws and enforce them.
3. A “ward of the government” in this sense meant the Tribes were unable to fully govern themselves in the eyes of the U.S. Government—they wanted the Tribes to consider the president

their “Great Father.” As sovereign nations, Tribes enjoy a direct government-to-government relationship with the U.S. Government



There was bad intelligence in handling the American Indian situation in the frontier era. The people who were supposed to be able to provide that intelligence, the Indian agents who were on the ground gave bad information. That information was passed up the line so you had clueless bureaucrats making these decisions on bad intelligence that ended up costing thousands and thousands of lives.

-- Joe Starita, author, “I Am a Man”

wherein no decisions about their lands and people are made without their consent.

4. They wanted to meet the “Great Father” and ask him for help to allow them to return to their homeland. They told them of the terrible conditions in Indian Territory and their plight.
5. The agent might have been under pressure to report positive things. He might not have cared enough to be honest, or maybe he was trying to protect his job by reporting that all things were well.
6. Yes, but not to return to Nebraska. He allowed the Poncas to pick out a new piece of land in Indian Territory.

Objectives/Outcomes

- ☒ How does the “Great Father” and the policies of the government affect the Poncas and other Tribal Nations?

☒ I can analyze power, authority and government between different groups and nations.

☒ I can describe how nations with differing **cultures**, economic systems and political systems collaborate to address global problems.

Skills

Identifying main ideas

Note taking

Problem solving

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Theme 6: Power, Authority and Governance p. 46-47

Theme 9: Global Connections p. 58-59

Online & Classroom Activities

Document Analysis

Extension Activities

1. Act as an advisor and come up with an Action Plan addressing the issue from the points of view of the Ponca and President Hayes. Consider strategies that can be used to facilitate peaceful relations.
2. Analyze the Marshall Trilogy cases as they pertain to Tribal sovereignty.
3. Investigation: As sovereign nations today, what issues do Tribal nations face/deal with today? Use the National Congress of American

Indians website at www.ncai.org to help identify these issues.

Vocabulary

Delegate

Sovereignty

Resources

Summary of Indian Policy (graphic organizer)

Indian Policy Summary (PowerPoint)

Arrested

TEACHER Resources

HOW IS GENERAL CROOK CONFLICTED IN THE ARREST OF THE PONCAS?

1. Who was Thomas Tibbles?
2. Who was General George Crook?
3. Why did Crook go to Tibbles?
4. What was the promise that Standing Bear made to Bear Shield, his son, who died from malaria?
5. Why did these 29 Ponca leave Indian Territory?
6. Why did the Ponca go to the Omaha?
7. Why was this group of Ponca arrested?
8. How was the power of the press influential in this issue?

Possible Answers

1. Thomas Tibbles was a reporter for the Omaha Daily Herald.
2. General George Crook was part of the US Army in dealings with the Native people out west.
3. Crook went to Tibbles in an effort to publish the story of this group of Poncas and solicit help from the American public.
4. He promised he would bury his son in the bluffs of Niobrara with his ancestors.
5. They were honoring the promise that Standing Bear made to his son. And

wanted to go back to their homeland themselves.

6. The Omaha are relatives of the Ponca (two bands that used to be one)



What Crook told Tibbles ... would soon be quoted all over America: "During the quarter century that I've been on the plains in government service, I've been forced many times by orders from Washington to do most inhuman things in dealing with the Indians. But now I'm ordered to do a crueller thing than ever before."

- 7. This group did not have permission to leave their agency in Oklahoma.
- 8. Leaders in the city of Omaha used the press to get the story of the Poncas out to others. They sent telegrams to the president asking him to release the Ponca.

Objectives/Outcomes

- ☒ I can describe how the choices that individuals make impact who they are now and who they can become.
- ☒ I can describe factors of influence in how individuals perceive others, and how they are perceived by others.

Skills

Identifying point of view

Recognizing **bias**

Charting character change and development

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Theme 4: Individual Development and Identity pgs. 38-39

Online & Classroom Activities

Document Analysis

Extension Activities

1. Make a character sketch of Thomas Tibbles & George Crook.
2. Consider Crook’s role in Cheyenne Outbreak of January 1879.
3. Consider traits about Chief Standing Bear that make many come to his aid.
4. Write your own headline and a brief summary of the story Tibbles might have published.
5. Write a journal entry from General Crook describing his decision to not follow orders, but to take the story to Tibbles.
6. Investigate a current worldly issue that is similar to this situation and develop a modern-day news report of that event.

Vocabulary

Bias

Press / Media

Resources

Newspaper articles discussing the case:

[Omaha Daily Herald — May 15, 1879](#)

[Omaha Daily Herald — May 17, 1879](#)

[Omaha Daily Herald Article](#)

The Trial

TEACHER Resources

WHAT IS THE ESSENTIAL QUESTION OF THIS TRIAL?

1. What was the purpose of this court case? What is “habeas corpus?”
2. Out of all U.S. people, who were the only ones to not have any rights under the law? How did the U.S. Government get away with this? (sovereignty, dual citizenship)
3. Who were the two top attorneys in Nebraska and why did they take this case for free?
4. What is a “council blanket?” Why is Standing Bear wearing this (what does it represent?)
5. At what cost did Standing Bear win his case?

6. At the end of the trial, Standing Bear addressed the court. What did he say? What was he essentially saying?

Possible Answers

1. The purpose of this court case was to establish that Native Americans had the right of habeas corpus, or that they were indeed people that deserved protection under the law (in this case, Standing Bear could not be arrested without trial). Ultimately, were Indians *persons* within the meaning of the law?
2. African Americans had

received rights with the 13th, 14th and 15th Amendments. Mexican Americans had citizenship under treaties between the U.S. and Spain. Other races/ethnic groups were all covered under the 14th Amendment (1868) except Native Americans because they were not considered



The law ... says, any person can file or sue for a writ of habeas corpus. So ... the only question before you is whether or not Standing Bear is a person.

persons within the eyes of the law. Rather, they were considered citizens of their Tribes, not the U.S. Government.

3. Andrew Poppleton & John Webster took on this case pro bono (free) because they believed in the case and the message it would send.
4. He wore the council blanket whenever he was speaking officially for his people.
5. Standing Bear won his case, but it meant he could not return to Indian Territory with the other Poncas. He had no home of his own (their old land had been given to the Lakota).
6. “My hand is not the same color as yours if I pierce it I shall feel pain if you pierce your hand, you too will feel pain. The blood that flows will be the same color. I am a Man. The same God made us both.” He was essentially saying, “I’m a human being, respect me.”

Objectives/Outcomes

- ☒ I can describe conflicts in principles and values of constitutional democracy when social issues are present.
- ☒ I can describe how individual rights are protected within the context of majority rule.

Skills

Group interaction and role play

Rationalizing decision making (especially decisions that are not yours)

Identifying cause/effect

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National

Council for the Social Studies, 2010. Print.

Theme 6: Power, Authority and Governance p. 46-47

Theme 10: Civic Ideals and Practices p. 62-63

Online & Classroom Activities

Role Play:

Vocabulary & Connections:

Extension Activities

1. Examine the **14th Amendment**.
2. Make a cause and effect chart for the **14th Amendment**—time of passing, intended effect, and what still needed to be done to ensure equal rights under the law.

3. What other times in history were the rights of **habeas corpus** suspended?
4. Examine similar cases to Standing Bear v. Crook (e.g., Dred Scott v. Sandford, Brown v. Board, Griswold v. Connecticut, Roe v. Wade, etc.).

Vocabulary

14th Amendment

Habeas Corpus

Verdict

Resources

Waaxe's Law (*for education use only- please contact the author for any replication or reproduction outside of this particular curriculum*)

Crusade

TEACHER Resources

WHY WAS THERE A NEED FOR THE CRUSADES TO THE EAST?

1. Why were white people in the West worried about the verdict of the case?
2. What are some “conditions of civilization?”
3. What does “Standing Bear jumped ship” mean, from her perspective?
4. Why would a trip to the East have been a good choice at that time?
5. Who went on this crusade?
6. Why was Big Snake not able to do the same thing his brother could do? (leave the Reservation)
7. Where did Standing Bear live on his return to Nebraska after the crusade was over?

Possible Answers

1. Many White people still feared and worried that Natives would leave their Reservations.
2. That Indians could live off the Reservations if they agreed to give up their traditional ways and follow the laws of whites.
3. She might have meant that he broke away from his people and because of the court’s verdict—that he would no longer be under the influence of the tribe, he couldn’t return to Indian Territory. He alienated

his family and extended kin. That he left his Indian ways to be a white person.

4. At this time, people in the East had a more sympathetic view towards Natives.



In the fall of 1879, with funding and testimonials from the leading citizens of Omaha, four crusaders embarked on a journey: Thomas Tibbles (left), Chief Standing Bear (right), Susette LaFlesche and her brother Francis (standing, 2nd from left).

5. **Thomas Tibbles, Chief Standing Bear, Suzette La Flesche and her brother Francis La Flesche**
6. **Judge Dundy's desision only applied to those who had given up their rights as Indians.**
7. **Initially on an island in the middle of the Niobrara River. Then, 11 years after the trial land was over, he received an allotment of land.**

Objectives/Outcomes

- ☒ I can describe how the choices that individuals make impact who they are now and who they can become.
- ☒ I can describe factors of influence in how individuals perceive others, and how they are perceived by others.

Skills

Identifying point of view

Recognizing **bias**

Charting character change and development

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Theme 4: Individual Development and Identity pgs. 38-39

Online & Classroom Activities

Document Analysis

Extension Activities

1. Discuss why the government would prefer to let the whole thing drop and not appeal to the Supreme Court?
2. Examine historical instances of ethnocentrism and the damages that it has done to other groups. Are there still instances today where beliefs systems have caused individuals harm or the inability to express themselves freely? How?
3. Examine the Occupation of Alcatraz and Wounded Knee during the Red Power and AIM Movements.
4. Current Events: Examine the Battle for Whiteclay. What are activists fighting for here?

Vocabulary

Advocate / activist

Crusade

Ethnocentrism

Resources

Graphic Organizers and chart paper

Graphic Organizers (web page)

Susette La Flesche's autograph book
(typed version from original)

**"We Shall Remain: Episode 5 - Wounded
Knee"** (PBS video clip)

Video is available on YouTube

The Battle for Whiteclay (web page)

Journeys

TEACHER Resources

HOW ARE THE JOURNEYS OF THE PONCA PEOPLE EVOLVING?

1. What is termination? What does that mean? Where does that fit into the chart of historical dealings between the U.S. Government and Native people?
2. What affect did termination have on the ability of Native people, like Janet Saiz, to continue to adapt and survive?
3. How did “home” evolve over time for both the Northern and Southern Ponca?
 - Elaborate on the power of place for Native people, past and present.
 - What things have affected the “power of place” for different Tribes?
 - What is the importance of geography, economics, re-source availability, etc.

Possible Answers

1. The federal government ends its official government to government relationship with a Tribal Nation. It means the federal government no longer recognizes that particular Tribe as a Tribe. Those members of that Tribe no longer have any rights or privileges they once had as members.
2. She “kinda drifted” — Didn’t have any connection to things.
3. The Ponca Tribe of Nebraska was restored in October 31, 1990. They do not have a Reservation, but rather service areas in cities high in Ponca enrollment. These

service areas allows for Tribal members to attend council meetings, Tribal community events and receive healthcare benefits. The Northern Ponca agency grounds remain in Niobrara, where annual pow wows are a draw for the community. The Ponca



NARRATOR: ... In 1962 Congress took the final step and terminated the tribe. In essence the Northern Ponca no longer existed.

JANET SAIZ: It was just, I don't know, it was just ... you kind of drifted. And religiously I also drifted at the same time. I didn't have any connection.

Tribe of Oklahoma's agency remains in the same place outside of White Eagle, OK. Although far away from their ancestors, they have adapted and maintained their cultures and self governance.

Objectives/Outcomes

- ☒ I can describe what role time and place plays in the development and change of **cultures**.

Skills

Analyzing change over time

Making predictions

21st Century Skills: Analyze and evaluate major alternative points of view

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and

Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Online & Classroom Activities

Theme 5: Individuals, Groups and Institutions p. 42-43

Brainstorm Activity:

Document Analysis:

Extension Activities

1. Discuss why the government would prefer to let the whole thing drop and not appeal to the Supreme Court?
2. Examine historical instances of **ethnocentrism** and the damages that it has done to other groups. Are there still instances today where beliefs systems have caused individuals harm or the inability to express themselves freely? How?

3. Examine the Occupation of Alcatraz and Wounded Knee during the Red Power and AIM Movements.
4. Current Events: Examine the Battle for Whiteclay. What are activists fighting for here?

Vocabulary

Restoration

Termination

Resources

National Archives Document Analysis (worksheet)

National Archives Photo Analysis (worksheet)

Habits of Mind Matrix (worksheet)

Standing Bear Bridge (photos): **Photo 1**, **Photo 2**

Northern Ponca Buffalo Herd (photo)

Standing Bear Memorial (photo)

Buffalo Skulls (photos): [Photo 5](#), [Photo 6](#), [Photo 7](#), [Photo 8](#)

Teddy Roosevelt defends the Dawes Act
(document)

Indian Lands for Sale (document)

Luther Standing Bear (document)

“Bright Eyes”

WHICH INSPIRATIONAL FIGURES ARE PRESENT IN YOUR LIFE?

1. How is the author portraying Bright Eyes? What are some “Bright Eyes” of today? Why is Bright Eyes an inspiration to her?
2. How was Susette representing both sides during the trial/speaking tour?
3. How did her growth as a woman/activist speak to her name “Bright Eyes?”
4. What does the author wish to bring to Indian youth in order bring awareness and pride to their family, their Tribe and their communities?
5. Who is Dr. Susan La Flesche Picotte?

Possible Answers

1. The first female American Indian rights activist. Activist Wynona LaDuke, Filmmaker Valerie Red Horse, Attorney Danelle Smith and Police officer Darla Black. (Bright Eyes was a member of the same Tribe as the author.)
2. She and her family took in Standing Bear and his followers when they arrived at the Omaha Reservation after they left the Indian Territory in Oklahoma. She translated to and for Standing Bear. While Standing Bear wore his traditional clothing, Bright Eyes wore typical American

clothing of the day.

3. She started out meek and timid but as she became more experienced at speaking before crowds she became more confident and passionate about the cause.



Susette went on a human rights crusade with Standing Bear to raise awareness in America about basic Indian rights.

4. She wants them to see positive images of themselves in the media.
5. She was Bright Eyes' younger sister and the first American Indian female to earn a medical degree.

Objectives/Outcomes

- ☒ I can make a connection between the past and the present.

Skills

Synthesizing information and transferring it from one medium to another

Reflection

21st Century Skills of Communication/
Collaboration

- Utilize multiple **media** and technologies
- Articulate thoughts and ideas effectively using oral, written, and

nonverbal communication skills in a variety of forms and contexts

National Standards

Adler, Susan A. National Curriculum Standards for Social Studies: A Framework for Teaching, Learning and Assessment. Silver Spring, Md: National Council for the Social Studies, 2010. Print.

Theme 2: Time, Continuity and Change, p.30-31

Online & Classroom Activities

Create a short iMovie/extranormal/Photo Booth reflection on who has been an inspiration to you. How does this person portray the inspiration Bright Eyes had upon the author of the short movie?

Extension Activities

1. Investigate a current worldly issue that is similar to this situation and develop a modern-day news report of that event.

Vocabulary

(none)

Resources

Susette La Flesche's autograph book
(typed version from original)

Internet Access

Voki, **Edmodo**, **iMovie**, or other online publishing software

Credits

The Standing Bear's Footsteps eBook is a project of Vision Maker Media and NET, Lincoln, NE. This program is funded in part by the Humanities Nebraska and the Nebraska Cultural Endowment. Additional funding was provided by the Shakopee Mdewankanton Sioux Community and the Corporation for Public Broadcasting.

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Gallery: Photos taken on location during the filming of *Standing Bear's Footsteps* by executive producer Christine Lesiak.



Casey Camp-Horniek, Southern Ponca Tribe, at her home near Marland, Oklahoma.



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Chapter 5

The Film



Executive Producer
Christine Lesiak

This eBook is based on the film produced by NET's Christine Lesiak. Here she talks about the film:

"This story is the remarkable journey of legendary warrior Chief Standing Bear of the Ponca Nation, who fought injustice not with guns and arrows - but with words. *Standing Bear's Footsteps* weaves storytelling, re-

creations and present-day scenes to explore a little-known chapter in American history.

"The film has much to say about present-day issues of human rights and what it means to be an American," says producer Christine Lesiak. "I was amazed to learn that the [14th Amendment](#) to the U.S. Constitution granted citizenship to anyone born in the United States - except the Indians. And it wasn't until 1924 that Native Americans were actually granted citizenship. This whole debate started with a father who wanted only to keep a promise."

[Click here to watch the entire film](#)
(you must have an Internet connection)



14th Amendment

An amendment to the U.S. Constitution, ratified in 1868, defining national citizenship and forbidding the states to restrict the basic rights of citizens or other persons.

Related Glossary Terms

Drag related terms here

Index

Find Term

- Chapter 2 - The Trial
- Chapter 2 - The Trial
- Chapter 2 - “Bright Eyes”
- Chapter 3 - Exile
- Chapter 3 - The Trial
- Chapter 3 - The Trial
- Chapter 3 - The Trial
- Chapter 3 - The Trial
- Chapter 5 - The Film

Advocate / activist

A person who publicly supports or recommends a particular cause or policy.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 2 - Crusade

Chapter 2 - “Bright Eyes”

Chapter 3 - Crusade

Bias

Prejudice in favor of or against one thing, person, or group compared with another, usually in a way considered to be unfair.

Related Glossary Terms

Drag related terms here

Index

- Chapter 2 - Arrested
- Chapter 3 - Arrested
- Chapter 3 - Arrested
- Chapter 3 - Crusade

Crusade

Lead or take part in a vigorous campaign for social, political, or religious change.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 2 - Crusade

Chapter 2 - Crusade

Chapter 2 - Crusade

Chapter 2 - Crusade

Chapter 2 - “Bright Eyes”

Chapter 2 - “Bright Eyes”

Chapter 2 - “Bright Eyes”

Chapter 3 - Crusade

Culture

The customs, arts, social institutions, and achievements of a particular nation, people, or other social group.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 2 - Homeland

Chapter 3 - Homeland

Chapter 3 - Homeland

Chapter 3 - Exile

Chapter 3 - The Great Father

Chapter 3 - Journeys

Delegate

A person sent or authorized to represent others, in particular, an elected representative sent to represent others.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - The Great Father

Chapter 3 - The Great Father

Earth Lodge

A dwelling constructed of earth or sod, often supported on a wooden frame, and often placed partially beneath the surface of the ground.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - Homeland

Chapter 2 - Homeland

Chapter 3 - Homeland

Chapter 3 - Homeland

Ethnocentrism

Based on the ideas and beliefs of one particular culture and using these to judge other cultures.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - Crusade

Chapter 3 - Crusade

Chapter 3 - Journeys

Exile

The state of being barred from one’s native country, typically for political or punitive reasons.

Related Glossary Terms

Drag related terms here

Index

- Chapter 2 - Exile
- Chapter 2 - The Great Father
- Chapter 2 - “Bright Eyes”
- Chapter 3 - Exile

Great Plains

A vast area of Plains east of the Rocky Mountains in North America that extend from the valleys of the MacKenzie River in Canada to southern Texas.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - Homeland

Chapter 3 - Homeland

Habeas Corpus

A writ requiring a person under arrest to brought before a judge or into a court, especially to secure the person’s release unless lawful grounds are shown for their detention.

Related Glossary Terms

Drag related terms here

Index

Find Term

- Chapter 2 - Homeland
- Chapter 2 - Arrested
- Chapter 2 - The Trial
- Chapter 2 - The Trial
- Chapter 2 - The Trial
- Chapter 2 - The Trial
- Chapter 2 - The Trial
- Chapter 2 - The Trial
- Chapter 2 - Crusade
- Chapter 3 - The Trial

Indian Territory

An area of approximately 58,000 square miles in modern-day northeastern Oklahoma to which many Indian tribes were exiled after executing treaties with the U.S. Government. By mid-summer 1877 more than 73,000 Indians from 32 tribes had been “resettled” in this area.

Related Glossary Terms

Drag related terms here

Index

Find Term

- Chapter 2 - Homeland
- Chapter 2 - Homeland
- Chapter 2 - Exile
- Chapter 2 - Exile
- Chapter 2 - The Great Father
- Chapter 2 - Crusade
- Chapter 2 - Journeys
- Chapter 3 - Exile

Paramount chief

The primary or head chief. It was not unusual for a tribe to have a number of clan chiefs with one paramount chief. In the Ponca tribe, for example, Standing Bear was one of nine clan chiefs, with White Eagle as the tribe’s paramount chief.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 2 - Homeland

Chapter 2 - Exile

Chapter 2 - “Bright Eyes”

Chapter 3 - Exile

Press / Media

The main means of mass communications (especially television, radio, newspapers, and the Internet) regarded collectively.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 2 - Arrested

Chapter 2 - “Bright Eyes”

Chapter 3 - Arrested

Chapter 3 - "Bright Eyes"

Reservation

An area of land set aside for occupation by North American Indians or Australian Aborigines.

Related Glossary Terms

Drag related terms here

Index

Find Term

- Chapter 1 - Foreword
- Chapter 2 - Exile
- Chapter 2 - Exile
- Chapter 2 - The Trial
- Chapter 2 - Crusade
- Chapter 2 - “Bright Eyes”
- Chapter 2 - “Bright Eyes”
- Chapter 2 - “Bright Eyes”
- Chapter 2 - “Bright Eyes”
- Chapter 2 - “Bright Eyes”
- Chapter 3 - Exile

Restoration

To put or bring back into existence or use.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - Journeys

Chapter 3 - Journeys

Semi-nomadic

A member of a people living usually in portable or temporary dwellings and practicing seasonal migration but having a base camp at which some crops are cultivated.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - Homeland

Chapter 3 - Homeland

Sovereignty

The authority of a state to govern itself or another state.

Related Glossary Terms

Drag related terms here

Index

Find Term

Chapter 2 - The Great Father

Chapter 2 - The Great Father

Chapter 3 - The Great Father

Termination

To end, conclude, or cease.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - Journeys

Chapter 3 - Journeys

Treaty

A formally concluded and ratified agreement between states.

Related Glossary Terms

Drag related terms here

Index

Find Term

- Chapter 2 - Exile
- Chapter 2 - Exile
- Chapter 3 - Exile

Verdict

The finding or decision of a jury on the matter submitted to it in trial.

Related Glossary Terms

Drag related terms here

Index

Chapter 2 - The Trial

Chapter 3 - The Trial